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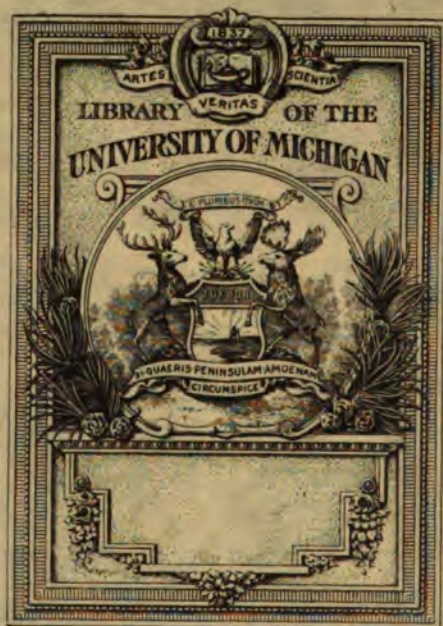
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JUSTUS FALCKNER

DEVOUT HERMIT IN GERMANY
HERMIT ON THE WILDERNESS
HERMIT ON THE WILDERNESS



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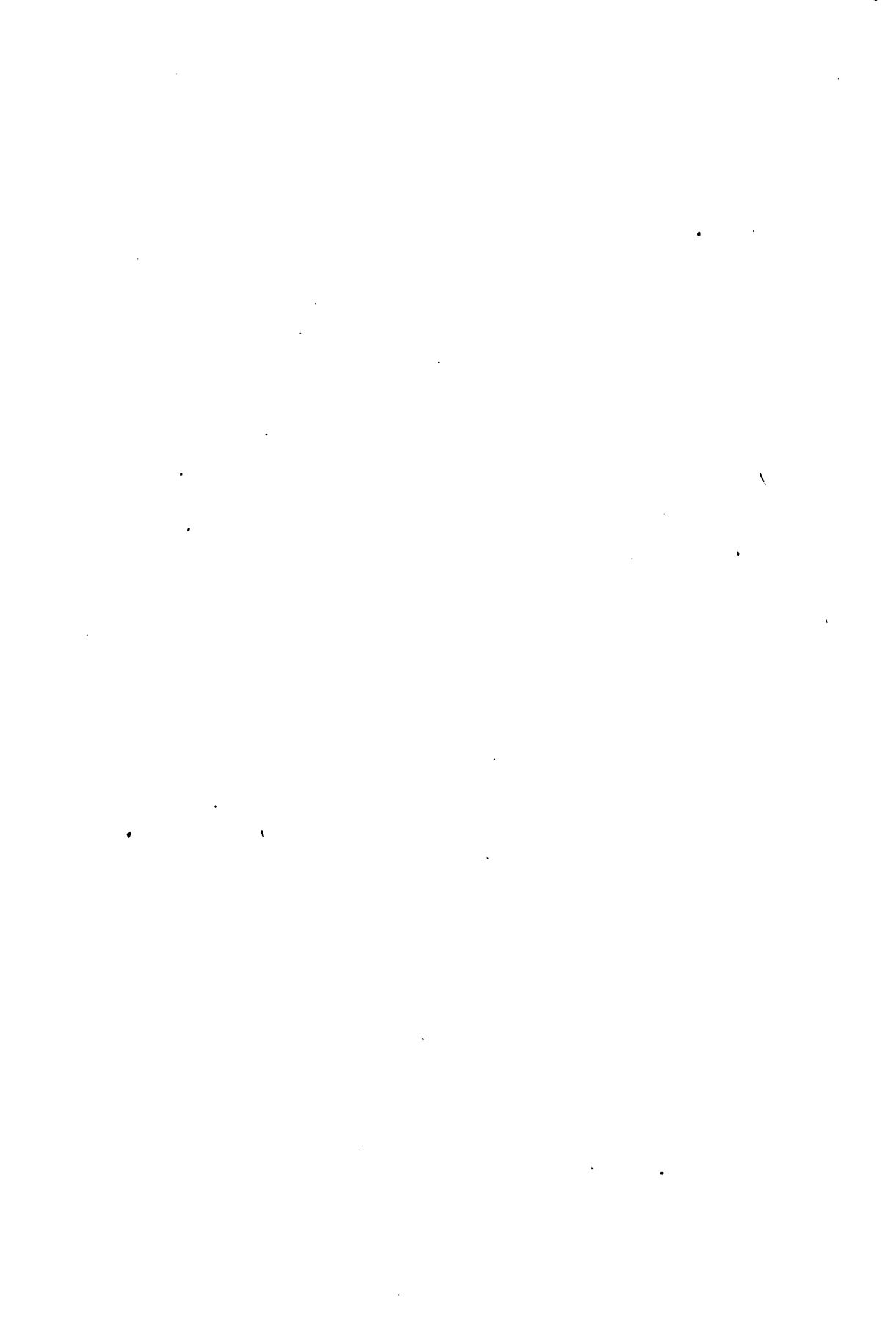
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FALCKNER.



JUSTUS FALCKNER

Mystic and Scholar 117366

DEVOUT PIETIST IN GERMANY
HERMIT ON THE WISSAHICKON
MISSIONARY ON THE HUDSON

A

Bi-Centennial Memorial

OF THE FIRST REGULAR ORDINATION OF AN ORTHODOX PASTOR IN
AMERICA, DONE NOVEMBER 24, 1703, AT GLORIA DEI, THE
SWEDISH LUTHERAN CHURCH AT WICACO, PHILADELPHIA

Compiled from Original Documents, Letters and Records at Home and Abroad

BY

Julius Friedrich Sachse, Litt. D.

Member American Philosophical Society—Historical Society of Pennsylvania—Pennsyl-
vania-German Society—American Historical Association—XIII
International Congress of Orientalists, etc., etc.

Philadelphia:

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THE INSTITUTION BEARING THE NAME AND PERPETUATING
THE FAITH OF

THE PATRIARCH OF THE EVANGELICAL LUTHERAN CHURCH
IN AMERICA, WHO CHERISHED, REVIVED AND PROPOGATED
THE SEED CAST INTO THE VIRGIN SOIL OF PENNSYLVANIA
AND NEW YORK BY

WHO WAS THE FIRST LUTHERAN MINISTER ORDAINED IN NORTH AMERICA

Memorial is respectfully Dedicated





PROLOGUE.



OF all the interesting characters, prominent in the early history of the settlement of Pennsylvania, none are more so than the company of German Pietists, Mystics and Theosophists, who, in the year 1694 settled on the shores of the romantic Wissahickon, a tributary to the Schuylkill, and now

within the corporate bounds of the City of Philadelphia. The stories of Magister Kelpius, Johan Selig, Daniel Falckner, the heroic Köster, and their associates have served as a theme for many writers. The subject has been exhaustively treated by Rev. T. E. Schmauk, D.D., in his new "History of the Lutheran Church in Pennsylvania" as well as by the present writer in his "German Pietists."

No incident, however, in the life or history of this Mystic Community surpasses the story of Justus Falckner, the younger brother of Daniel Falckner. How he came here with his brother upon his return to America, and at first withdrew from the world and lived as a recluse or hermit in a sheltered dell on the Wissahickon, passing his time in

prayer, study and silent contemplation. Thence urged by the appeals of the Hollandish Lutherans in the valley of the Hudson who were in dire straits, and the persuasion of the Swedish pastors on the Delaware, finally consented to be ordained by them to the ministry, according to the Swedish Lutheran ritual, in the venerable landmark on the Delaware, "Gloria Dei," after which he at once assumed charge of the scattered Lutherans in the adjoining Colonies, and remained a faithful shepherd amongst them until called to join the church triumphant.

The present year marks the two hundredth anniversary of this ordination, and it is but meet and right that some special notice be taken of this episode, and that the story of this noble missionary should be more widely known—how he labored for twenty years in his extended field, reaching from Manhattan to Albany, and East New Jersey to Long Island, until at last he succumbed a martyr to his zeal and duty.

Upon this account the writer presents this sketch as a Bi-Centennial Memorial to that devout pioneer. The foundation of this story is my chapter on Justus Falckner in the "German Pietists." Much new and additional material of greatest importance, however, is presented in the present publication—material gathered at home and abroad at a great cost of time and labor. The finding of the letters from the Swedish pastors and the diploma of ordination signed at the Old Swedish Church, November 24, 1703, now published for the first time, however, amply repaid the writer for his outlay.

This memorial is issued in the hope that the history of this devout pioneer may be further investigated and studied, and that the name of Domine Justus Falckner, the German Pietist of the Halle School, hermit and theos-

ophist on the Wissahickon, and devout pastor and missionary in New York, may be enrolled in its proper place in the historic annals of our state and country.

Acknowledgments are due to the College van Ouderlingen der Evang. Luthersche Gemeente te Amsterdam, specially to Pastor Van Wijk, Jr., Captain A. F. P. Cartens and Herr G. D. Martens of that corporation, also to Rev. J. H. Sieker, pastor of St. Matthew's Ev. Lutheran Church in New York, who is a direct successor in office to the subject of our sketch, to Rev. Henry Eyster Jacobs, D.D., for assistance in the Latin translations, to the Right Reverend Archbishop of Sweden, at Upsala, for the verification of the diploma of ordination, to the officials of the Historical Society of Pennsylvania for courtesies extended to the writer, and to William C. Lane, Esq., librarian of Harvard University, for title page of Zenger pamphlet and Swedish pastoral.



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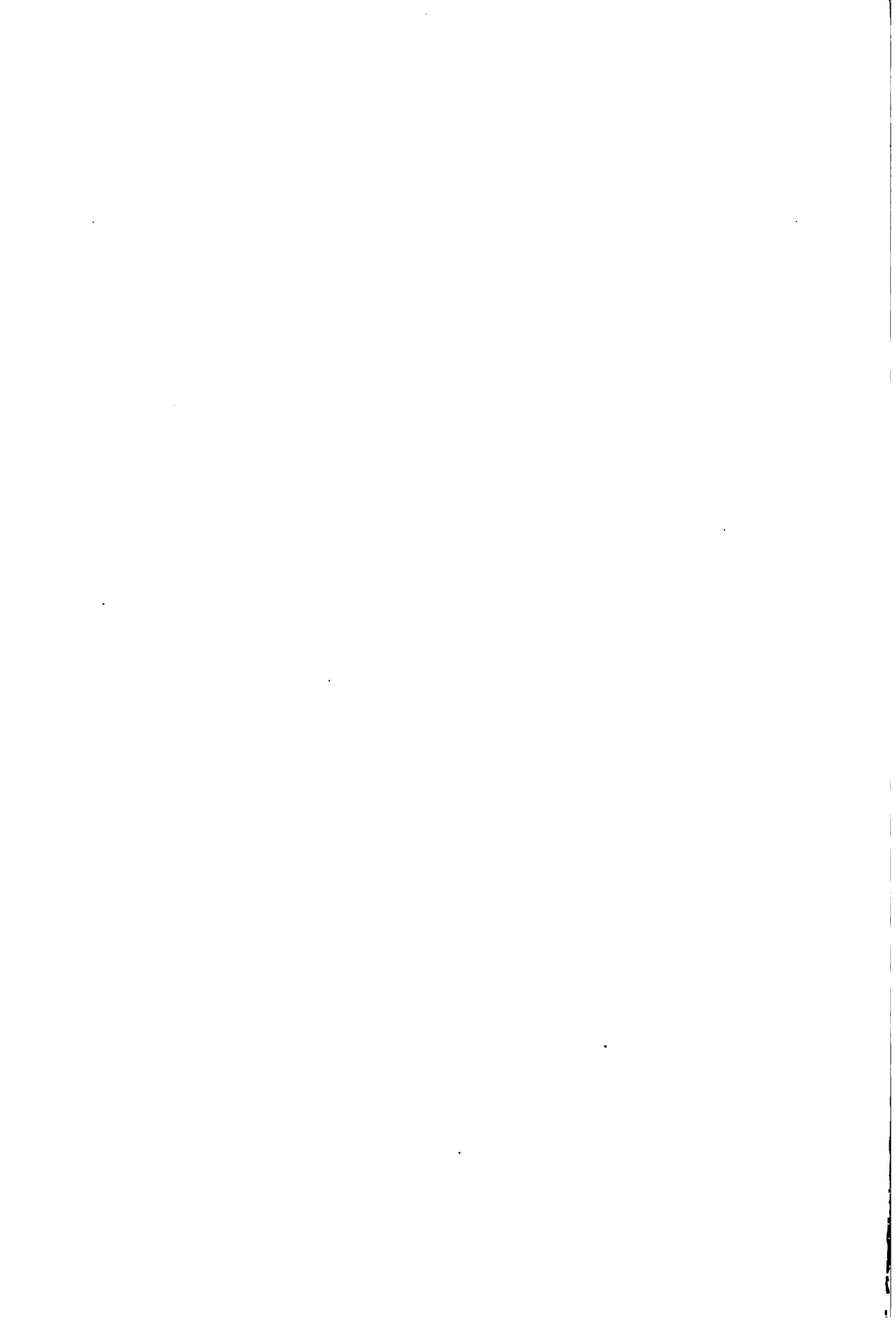
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JUSTUS FALCKNER, born November 22, 1672, was the fourth son of Rev. Daniel Falckner, the Lutheran pastor at Langen-Reinsdorf (formerly known as Langen-Rhensdorf and Langeramsdorf), near Crimmitschau, parish of Zwickau, situated in that part of Saxony formerly known as the Markgravate of Meissen, and was a scion

of an old Lutheran family. His ancestors on both sides had been ordained Lutheran ministers.

His grandfather, Christian Falckner (d. November 5, 1658), as well as his son Daniel Falckner (d. April 7, 1764) father of the subject of our sketch, were both pastors of Langen-Reinsdorf. The latter left four children, viz: Paul Christian, born February 2, 1662; Daniel, born November 25, 1666; a third child of whom the writer has found no record, and Justus, the subject of our sketch.¹

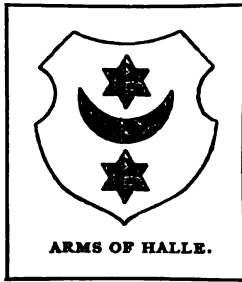
¹ For the history of Daniel Falckner-*vide* Dr. Schmauk's "Lutheran Church in Pennsylvania, 1638-1800," and Sachse's "German Pietists, 1694-1708."

All the sons were educated with the same object in view, and were eventually ordained to the holy ministry.

He was the younger brother of Daniel Falckner, a leader among the German Pietists, who came to America in

John Henry Sprögel.

1694 with Kelpius and Köster, and accompanied him upon his return to Pennsylvania in the year 1700, and together with Johann Jauert, Arnold Storch, Johann Heinrich and Ludovic Christian Sprögel, and others, reinforced the com-



munity of German Pietists who had established themselves on the romantic banks of the Wissahickon a short distance from Germantown.

The earliest official record of Justus Falckner known to the present writer, excepting the entry of his birth, is that recorded in the oldest register of the venerable university

at Halle a. S. Germany, which bears the following title and date, viz :

"Catalogus derer Studiosorum, so auf hiesiger FRIEDRICH'S, Universität, immatriculiret worden. Nach Ordnung des Alphabets Eingerichtet. De Anno MDCXCIII."

The first entry upon the sixth page reads :

"FALCKNER, Justy, Langeramsdorf, Miss."

"P. R. Thomasius, 1693, 20 Jan."

Justus Falckner

The above entry shows that Justus Falckner was one of the students at Leipzig who followed Thomasius² to Halle after the latter's expulsion from that city.



THE UNIVERSITY AT HALLE, A.D. 1698.

Just how long the student remained at the university at Halle is not known to the writer. There is ample evi-

² Thomasius was one of the most distinguished German philosophers of his time; born at Leipsic in 1665, he studied at Frankfort on the Oder, and returning to Leipsic in 1679 delivered philosophical lectures there. His freedom of thinking, however, raised him many enemies, and he was finally obliged to leave the country. He went to Halle in 1690, where he took an active interest in establishing the university, and three years later became a professor and afterwards, head of the university. Thomasius was the first in Germany to exert his influence to procure the abolition of torture, of trials for witchcraft, and of restraints upon freedom of thought. It was under the tutelage of this great man that Justus Falckner studied and graduated.

dence, however, during his sojourn there that he was in close touch with the celebrated German Pietist, August Herman Francke,³ under whom he studied the oriental



Academicus Hallensis.

A STUDENT AT THE HALLE UNIVERSITY, 1698-1700.

languages at the university, and who was then one of the recognized religious leaders in Europe.

³ August Herman Francke, German Pietist, theologian and philanthropist, was born at Lübeck, March 23, 1663. Embracing the pietistical teachings of Spener, he began to lecture on the practical interpretation of



1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.

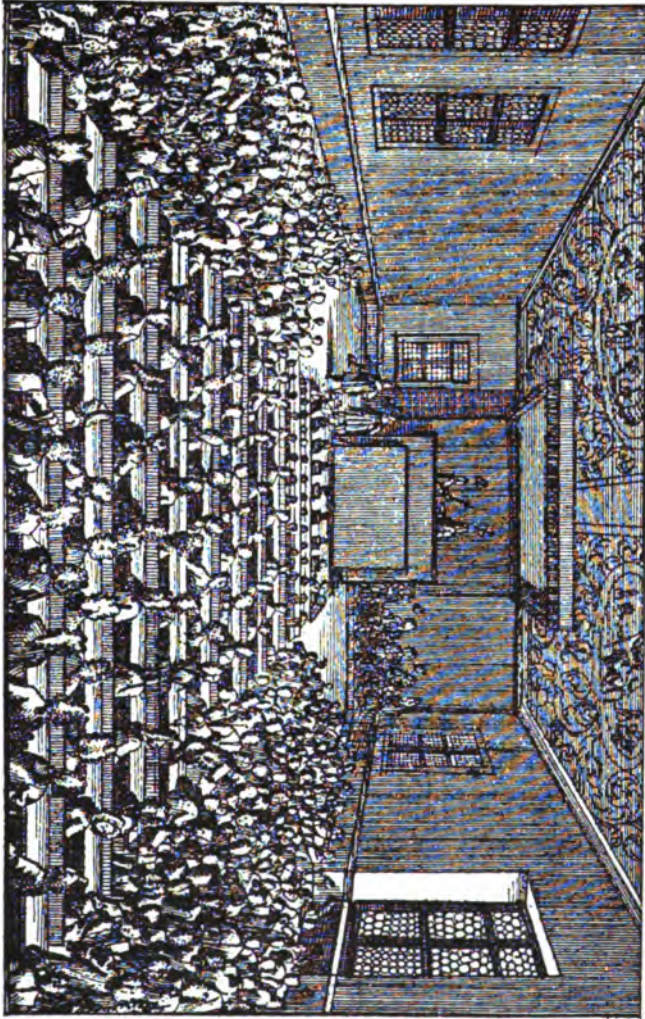


CHRISTIAN THOMASIUS.



AUGUST HERMAN FRANCKE.

TUTORS OF JUSTUS FALCKNER WHILE A STUDENT OF HALLE.



THE AULA OF THE OLD UNIVERSITY, 1698, FROM AN OLD COPPERPLATE.

The devout and spiritual trend of mind of the young theological student is best shown by several of his hymns, incorporated at the time by Francke in his revised hymn-book :

“ *Geistreiches Gesang Buch* ” Halle 1697.

The most noted of these hymns is the one commencing with the line :

“ *Auf! ihr Christen, Christi glieder.* ”

This is found on page 430 of the original edition. This hymn is a stirring, vigorous composition of eleven stanzas of six lines each. It was set to the melody “ *Meine Hoffnung stehet veste*,” and was well calculated to raise the religious fervor of the worshippers.

Upon a manuscript copy of this hymn, Falckner notes two references to the scriptures as his theme, or the foundation of its composition, viz. :

“ Finally my brethren, be strong in the Lord, and in the power of His might ” (Eph. vi. 10).

“ For whatsoever is born of God, overcometh the world, and is the victory that overcometh the world, even our faith ” (1 John v. 4).

Originally the hymn was designated, “ An encouragement to conflict in the Christian warfare,” it was retained by Freylinghausen in the make-up of his *Gesang Buch* of 1704, but in subsequent editions it was relegated to the

the Bible, and met with so much success that he was attacked on all sides, and the celebrated Thomasius, then residing at Leipsic, undertook his defence. Successively driven from Leipsic and Erfurth, he went to Halle as professor of the new university, at first, of the Oriental languages, and afterwards of theology. Francke was personally interested in the band of German Pietists who settled on the Wissahickon under Kelpius, 1694-1708. The old Trappe Church in Pennsylvania was named in his honor, “ *Die Augustus Kirche*,” by Rev. Henry Melchior Mühlberg, who was sent to these shores in 1742 by the son, Rev. Gotthilf August Francke.

195. Mel. Meine Hoff-
nung stehet zc.

Auf, ihr Christen, Christi
Glieder! die ihr noch
hängt an dem Haupt; auf!
wacht auf! ermannet euch wie-
der, eh ihr werdet hingeraubt.
Satan heut an den Streit
Christo und der Christenheit.

2. Auf! folgt Christo, eurem
Helden, trauet seinem starken
Arm, liegt der Satan gleich zu
Helden mit dem ganzen Höl-
len-Schwarm: sind doch der noch
vielmehr, die da fleiß sind um
uns her.

3. Nur auf Christi Blut gewa-
get mit Gebet und Wachsam-
keit, dieses macht unverzaget,
und recht tapfere Krieger-Leut;
Christi Blut gibt uns Muth
wieder alle Teufels-Brut.

4. Christi Heeres-Creuzes-Fah-
ne, so da weiß und roth ge-
sprengt, ist schon auf dem Sieges-
Plane uns zum Troste ausge-
hängt; wer hier kriegt, nie er-
liegt, sondern unterm Creuze
siegt.

5. Diesen Sieg hat auch em-
pfunden vieler Heiligen starker
Muth, da sie haben überwunden
feßlich durch des Lammes Blut.
Sollten wir dann alhier auch
nicht streiten mit Begier.

6. Wer die Sclaverey nur lie-

bet, Fleisches Ruh und Sicher-
heit, und den Sünden sich ergie-
bet, der hat wenig Lust zum
Streit; den die Nacht, Satans
Macht, hat ihn in den Schlaf
gebracht.

7. Aber wen die Weisheit leh-
ret, was die Freyheit für ein
Theil, dessen Herz zu Gott sich
lehret, seinem allerhöchsten Heil,
sucht allein ohne Schein Christi
freyer Knecht zu seyn.

8. Denn vergnügt auch wohl
das Leben, so der Freyheit man-
geln muß? Wer sich Gott nicht
ganz ergeben, hat nur Ruh,
Angst und Bedruss; der, der
kriegt recht vergnügt, wer sein
Leben selbst besiegt.

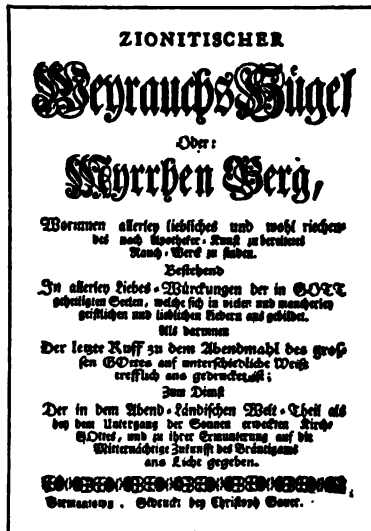
9. Drum auf! laßt uns über-
winden in dem Blute Jesu
Christi, und an unsrer Stirn
binden sein Wort, so ein Zeugnis
ist, das uns deckt und erweckt,
und nach Gottes Liebe schmeckt.

10. Unser Leben sey verborgen
mit Christo in Gott allein, auf
daß wir an jenem Morgen mit
ihm offenbar auch seyn, da das
Leid dieser Zeit werden wird in
lauter Freud.

11. Da Gott seinen treuen
Knechten geben wird den Him-
den-Lohn, und die Hirten der
Gerechten stimmen an den Ew-
ges-Lohn; da fürwahr Got-
tes Schaar ihn wird lobet
immerdar.

Anhang or appendix. Thus in the edition of 1731 it became hymn No. 634, p. 769.

From the very outset the hymn came into extended use in both Europe and America. It became a favorite hymn with the so-called separatists, or dissenters from the orthodox church, and was incorporated into their hymn-books; a prominent instance being the *Davidsche Psalter Spiel der Kinder Zions*, Berlenburg, 1718. This was the



TITLE PAGE OF FIRST BOOK PRINTED WITH GERMAN TYPE IN AMERICA.

first distinct hymnal published for the use of the Separatists.

In America it was incorporated in the celebrated *Zionitischer Weyrauchshügel*, of the Ephrata Community (Sauer, 1738, hymn 395, page 444); also in der *Kleine Davidische Psalterspiel der kinder Zions* (Sauer, hymn 38, page 41), and a number of other early American hymn-books. It is also to be found in the Manuscript Hymnal of the Zionitic Brotherhood, which is known as the *Para-*

diesische Nachts Tropffen, 1734 (hymn 11, p. 6).⁴ This hymn, after a lapse of two centuries, is still used by nearly all the Protestant denominations in Germany, and is retained in their hymnology in America as well, the latest instance being its retention by the Lutheran Church of the United States in their new German *Kirchen Buch*, wherein it is hymn 331. Especial attention is called to it in Stip's *Unverfälschter Liedersegen* (Berlin, 1851).

Julian, in his Dictionary of Hymnology, mentions the following translations into the English language: "Rise, ye children of Salvation" (omitting stanza four) in Mrs. Bevans' "Songs of Eternal Life," 1858, page 10. Three centos⁵ have come into use, the translations of stanzas, one, three and nine, in Dr. Pagenstecher's collection, 1864; — of stanzas one, five, nine and eleven in the English Presbyterian psalms and hymns, 1867; and the Temple Hymn-Book, 1867; and stanzas one, five and eleven in *Laudes Domini*, New York, 1884.

Another one of his hymns is

"If our all on Him we Venture,"

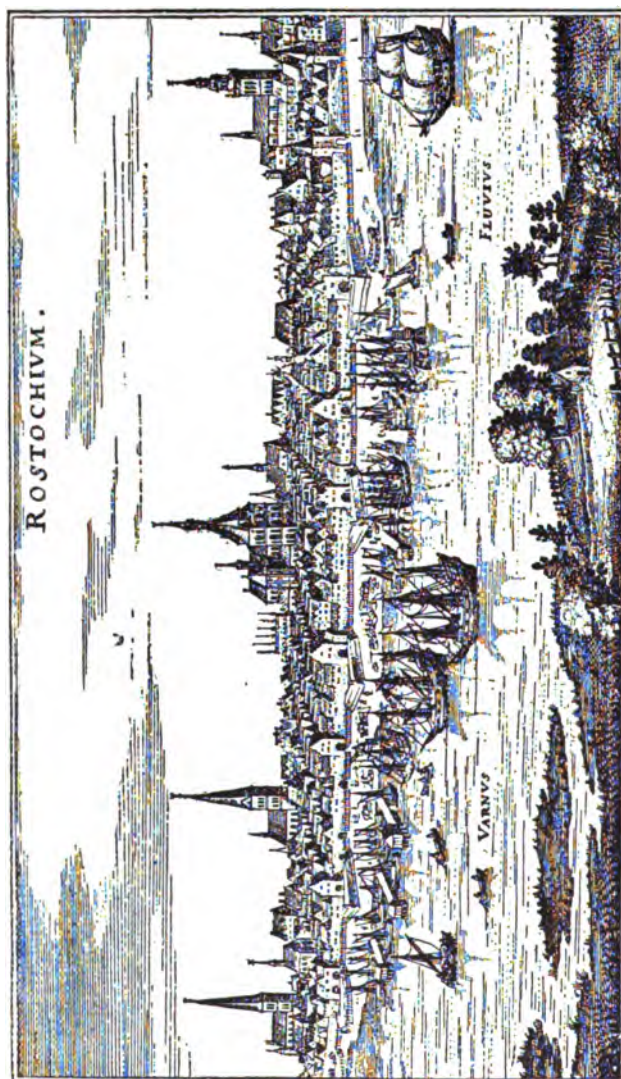
a translation of stanzas three, as stanza two of hymn No. 1064 in the supplement of 1808 to the Moravian Hymn-Book of 1801.

Another celebrated hymn attributed to Justus Falckner is :

O Herr der Herrlichkeit
O Glantz der Seligkeit,
Du Licht vom Lichte,
Der Müden süsßer Saft,
Des grossen Vater's Kraft,
Sein Angesichte.

⁴ Collection of Historical Society of Pennsylvania.

⁵ Cento, a composition formed by verses or passages from different authors disposed in a new order.



CONTEMPORARY VIEW OF THE OLD UNIVERSITY TOWN OF ROSTOCK.

This hymn was also printed in the *Weyrauchs Hügel* (No. 475, p. 540) and Sauer's *Psalterspiel* (No. 361).

It is not known to a certainty how long the academic term of young Falckner lasted at Halle. When he left that institution he was what was known as a *Candidat Theologia* or a candidate for holy orders.

It appears that, after he left Halle, he went to Lübeck and Rostock. The former city was the birthplace of his friend and tutor, Aug. H. Francke, the latter a university town, whose great seat of learning up to a few years before was presided over by the renown Dr. Heinrich Müller (Muhlen). Both of these cities had for some years been centers of pietistic activity.

Whether Justus Falckner studied or spent any time at the university at Rostock has not been determined. From a document found in the library there, it is shown that he spent some time in the Duchy of Schleswig, and was aided and befriended by a son and namesake of the noted pietistic theologian Dominie Heinrich Müller (Muhlen) mentioned by Gotfried Arnold in his *Kirchen and Ketzer geschichte*, and who was also a church dignitary and had succeeded his father in the office as superintendent. Thence young Falckner went to the adjoining Duchy of Holstein, where he evidently for a time taught school or acted as a private tutor.





CHAPTER II.

DANIEL FALCKNER.



IT was about this time, either late in 1698 or early in 1699, that his elder brother Daniel returned to his native land as an emissary from America. From documents lately discovered in the archives of the Halle orphanage we find that the elder Francke was virtually one of the chief factors in the settling of the colony of German

Pietists on the Wissahickon, and the introduction of German pietism in America, which eventually proved so powerful a factor in upholding the orthodox Lutheran faith in the Province of Pennsylvania, and we might say shaping the destiny of a large part of our community.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



J. F. SACHS, PHOTO.

JOHANNES KELPIUS.

MAGISTER OF THE GERMAN PIETISTS ON THE WISSAHICKON.

FROM THE ORIGINAL CANVASS BY DR. CHRISTOPHER WITT,

NOW IN THE HISTORICAL SOCIETY OF PENNSYLVANIA.

In view of this greatly improved condition of the religious situation in Pennsylvania, which, early in 1698, was strengthened still more by the arrival of Rev. Thomas Clayton, the first minister of the Church of England who came to the Province, it was concluded by the leaders of the German Pietists on the Wissahickon, partly at the suggestion of the Swedish pastors, to send an emissary from among their number to Europe to make public the true state and spiritual condition of the Germans who had emigrated to Pennsylvania; set forth the labors of the Pietistical brethren among their countrymen in America, and solicit aid and additional recruits, so that the perfect number of forty⁶ could be kept intact, and at the same time

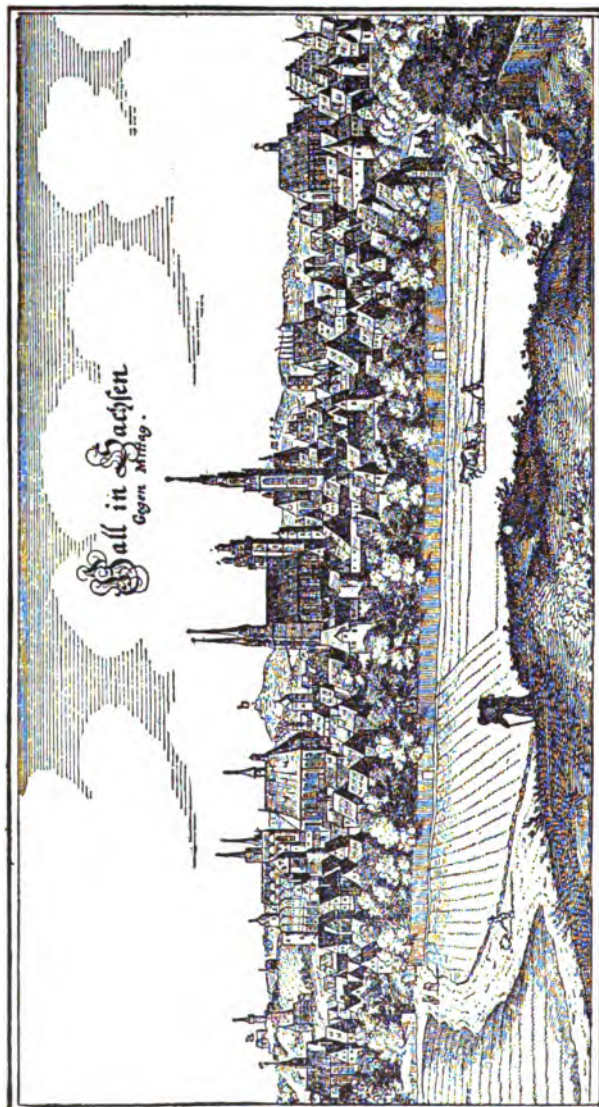
Daniel Falckner

could extend their usefulness in educating and ministering to their neglected countrymen in Pennsylvania and Virginia.

Another important scheme then under consideration was the emigration of the members of "*the Philadelphian Society*"⁷ in a body from England and the continent to settle in Pennsylvania, and there found a colony where their peculiar teachings should be their only law. Considerable correspondence had taken place upon the subject, and it was thought by Kelpius and others that the time had arrived for a consummation of the scheme. It was therefore desirable that a thoroughly competent person

⁶ For a full explanation of this theory, *vide* "German Pietists," pp. 37-42.

⁷ *Philadelphischen Societät*, *vide* "German Pietists," p. 16.



A CONTEMPORARY VIEW OF THE OLD UNIVERSITY TOWN OF HALLE ON THE SAALE.

should be sent on the mission at that time. For this important service Daniel Falckner was selected. He was a man of strong character and practical piety, as well as the executive head of the community, and, in addition to his religious duties, took considerable interest in secular affairs.

Daniel Falckner, pursuant to the above arrangement, returned to Europe, as before stated, toward the close of the year 1698 or early in the spring of 1699. After a short sojourn in Holland, he went to Germany to visit his old associates. Upon his arrival in Saxony, he found that time had wrought many changes in the condition of his former companions—some had been banished, others lived in obscurity, while the former leader of the local Pietistical movement, August Herman Francke, now posed as professor of Oriental languages at the newly established University of Halle,⁸ pastor of the suburb Glaucha, and superintendent of an orphanage of his own projection.

Upon his arrival at Halle, Daniel Falckner was cordially received by the elder Francke, and installed at the orphanage, and requested to render an account of his stewardship, and give authentic information of the affairs, both civil and religious, in far-off Pennsylvania.

For this purpose Francke presented a number of questions in writing, which Daniel Falckner answered *in extenso*, his replies covering about 197 folio pages, to which he signs himself as "Citizen and Pilgrim in Pennsylvania in Northern America."

⁸ *The bicentennial of the Halle (Frederick-Wittenberg) University was celebrated with great éclat, August 2, 3, 5, 1894, the Emperor of Germany being represented upon the occasion by Prince Albrecht of Prussia. The present writer attended as a delegate from the Old Augustus (Trappe) Church. For a full description of this jubilee, see The Lutheran, Philadelphia, September 6, 1894.*

Both of these interesting documents are still preserved in the archives of the Glaucha institution, and are now being copied verbatim for the writer's use.

An abstract of this report was published in Germany in 1702 under the following title :

Curious account of Pennsylvania, in Northern-America which at solicitation of good friends regarding 103 questions submitted, and at his departure from Germany to above

**Curieuse Nachricht
Von
PENSYLVANIA
in
Norden = America**

Welche /

**Auf Begehren guter Freunde/
Über vorgelegte 103. Fra-
gen / bey seiner Abreise aus Teutsch-
land nach obigem Lande Anno 1700.
ertheilet / und nun Anno 1702 in den Druck
gegeben worden.**

Von

**Daniel Falckner / Professore,
Burgern und Pilgrim allda.**

Frankfurt und Leipzig /

**Zu finden bey Andreas Otto / Buchhändlern.
Im Jahr Christi 1702.**

FACSIMILE TITLE OF FALCKNER'S DESCRIPTION OF PENNSYLVANIA,
1702.

Country Anno 1700 are answered, and Now Anno 1702,
are given in print by Daniel Falckner, Professor, Citizen
and pilgrim there.

CONTINUATIO
Der
Beschreibung der Landschaft
PENSYLVANIÆ
An denen End-Gränzen
AMERICÆ.
Über vorige des Herrn Pastorii
Relationes.

In sich haltend :

Die Situation, und Fruchtbarkeit des
Erdbodens. Die Schiffreiche und andere
Flüsse. Die Anzahl derer bisher gebauten Städte.
Die seltzame Creaturen an Thieren / Vögeln und Fischen.
Die Mineralien und Edelgesteine. Deren eingeschobnen wih-
den Wälder Sprachen / Religion und Gebräuche. Und
die ersten Christlichen Pfarrer und Aebtere
dieses Landes.

Beschrieben von

GABRIEL THOMAS

15. Jährigen Inwohner dieses
Landes.

Welchem Tractatlein noch beygefüget sind :
Des Hn. DANIEL FALCKNERS
Burgers und Pilgrims in Pennsylvania 193.
Beantwortungen off vorgelegte Fragen von
guten Freunden.

Frankfurt und Leipzig /
In Anden bey Andreas Otto / Buchbändlern.

A somewhat extended abstract was issued two years later (1704) by the same publishers, under following title :

Daniel Falckner's visit to Europe also partook somewhat of a political nature, which was destined to work radical changes in the civil affairs of the German township of Pennsylvania.

His reports to Benjamin Furly at Rotterdam, and to the leaders of the Frankfort Company, at Amsterdam, Lübeck, and Frankfort, but confirmed the unsatisfactory rumors, and dissatisfaction as to Pastorius' management of their property in Pennsylvania.

This resulted in Daniel Falckner and Johann Jauert, a commercial traveller, son of Balthasar Jauert,⁹ a leading

Benjamin Furly

pietist of Lübeck and member of the Frankfort Company, being summoned to Frankfort-on-the-Main early in the year 1700, and a power of attorney given them, together with Magister Johannes Kelpius, to take charge of their property and affairs in Pennsylvania.

This document was dated January 24, 1700, and was signed by all of the surviving members or their assigns. ■

From Frankfort, Daniel went to Rotterdam and in April

*Johannes Kelpius
Franzwanus*

⁹The correct spelling of this name is Jauert, not Jawert as usually spelled.

of the same year a power of attorney of like import was given to him and his brother Justus, who had decided to accompany his brother to Pennsylvania, on a mission having for its chief object the spreading of the Gospel in the "Land of Darkness" (*Abend-land*).

A few weeks later we find the two brothers at the old *Hansastadt* of Lübeck in conference with the elder Jauert, and Balthasar Jaspar Könneken, a learned scholar, pietist and astronomer, who had taken an active personal interest in the German settlement of Pennsylvania, from the time of the arrival of the first pioneers in 1683, and among whose effects we find the earliest reports from the German township. He also wanted to join the colony of German Pietists on the Wissahickon, but was dissuaded on account of his advanced age.

Finally, toward the middle of May, quite a little party of Pietists had assembled at Lübeck and set sail by way of England. The white cliffs of Albion's shores were lost to view on the 25th of May and the capes of the Delaware were sighted early in August, after a passage of about ten weeks.

**Der Mitkämpfende / Mitleydende
de / und Mitboffende an dem
Leibe Jesu / eingepflanzte
Miknecht / erwartend mei-
nes Erbs, Erbens und Him-
mels, Königs in fehnlichem
Verlangen**

**Daniel Falckner / Burger und
Pilgrim in Pennsylvanien in
Norden America.**

DANIEL FALCKNER'S COLOPHON.



CHAPTER III.

ON THE WISSAHICKON.



ALMOST immediately after the return of Daniel Falckner to the German township of Pennsylvania, bringing his brother Justus and a number of Theosophists and Pietists, a change took place in the civic government of the German borough. In the fall of the same year (1700), Daniel

Falckner was elected bailiff, his brother Justus a burgess, Johann Jauert, recorder, and Daniel Geissler, crier of the court.

At a court held at Germantown, 7th day of 9 mo., 1700, Justus Falckner appears to have sat as one of the judges.

The cares and worriments of judicial office, together with the strife and bickerings of the infant community, were not congenial to our young Pietist, and all was so

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



PHOTO BY J. F. SACHSE

TYPICAL HERMIT'S CABIN.

FORMERLY ON THE BANKS OF THE COCALICO, LANCASTER CO., PENNA.

different from the ideal life he expected to find here in the virgin forests of Pennsylvania, that before many weeks passed we find him retiring from the world, its allurements and ambitions, and installed in an humble log cabin, beside a spring of clear water, on the banks of the Wissahickon, passing his time as a hermit, communing with his God in silent contemplation of nature, and continuing his theosophical studies under the tutelage of Magisters Kelpius and Selig, the former secretary of the great Spener.

In addition to his esoteric and theosophical studies, during his year of retirement as a recluse, Justus Falckner made good his promise to Senior Heinrich Muhlen, of Schleswig, to advise him as to the condition of the church in America. Just how many missives he sent is not known. The first one, however, dated Germantown in the American province of Pennsylvania, otherwise New Sweden, the 1st of August, 1701, was printed in Germany. A single copy of this heretofore unknown contribution to the history of our province was found



Wappen von Rostod.

some years ago in the library of the University at Rostock, where it was bound up with a number of other tracts. This missive is not alone valuable as it sets forth the religious condition of the Germans within the province at the beginning of the eighteenth century, but it also contains a plea for an organ for the Swedish Church in Philadelphia. That this appeal was not in vain is shown from records still extant, and which make mention, as early as 1703, of "Jonas the Organist." At the end of his year of self-im-

posed seclusion, we again find some record of Justus Falckner in public affairs.

That there was evidently some understanding and intercourse between *William Penn* and the Falckner brothers during the former's second visit to the province, is shown by several entries in Minute-book G of the Board of Property of the Province of Pennsylvania, where, in a dispute about some land, the Proprietary steps in and issues an order in favor of Daniel Falckner.¹⁰ The next entry in the same book, made 12th of 11th Month, 1701, shows that Penn's interest in Falckner continued during the former's stay in the Province. One of Penn's last official acts prior to his departure was the letter quoted in these Proceedings before the Land Commission :

"James

"Prepare a Wart' for 4,000 acres for Benjamin Furly, out of which 3 Wart's for 500 acres Each for Falkner and Brother and Dorthy and Brother and Sister, which recommend to the Commiss'rs of Propriety if not done before I goe. 25th 8ber., 1701.

" *Will m Penn.*"

According to the old minute-book "G," before quoted, he appears as joint-attorney with his brother for Benjamin Furly of Rotterdam, and was so acknowledged by William Penn during his second visit to the Province (1699-1701). In a subsequent entry, on the 19th of 11th month, 1701, Daniel and Justus Falckner appear as attorneys for the Frankfort Land Company, and produce a patent for some city property. Upon the 18th of the 12th month, 1701, both brothers again figure before the Land Commissioners in the interests of Benjamin Furly. At different times

¹⁰*Pennsylvania Archives*, Second Series, vol. xix., p. 219.

after the above entry they continue to press the claims of their principals.

On 5th of 2d month, 1703, Daniel and Justus went before the land commissioners, and produced a return of a warrant for fifty acres of Liberty Lands surveyed to Benjamin Furly. They also pressed a claim for a High Street lot of 132-foot front.

On the 30th of the 6th month, 1703, Justus Falckner appears alone before the Commissioners, and as attorney of Furly produces a "return of 1000 acres in Chest'r County, said to be in Pursuance of our Warr't dat. 16, 12 Mo., 1701, and the Same Land appearing to be an Encroachm't upon the Welch Tract within their Settlements, and already granted to David Lloyd and Is. Norris, the same

*Witness^d Justus & Daniel Falckner
J. And worthy T & S*

HEADING OF LETTER FROM FURLY TO FALCKNER BROTHERS.

is Rejected and disapproved of, and thereupon 'Tis Ordered that the Same be Certifyed by Indorsement On the said Return under Ye Comm's hands, which is accordingly Done."

It is evident from the above official minute that the loss to Furly of this parcel of land was not through any fault of the Falckner brothers, as has been frequently stated by Pastorius. The charge by the latter that they sold the above land for their own use and benefit is also hereby shown to be without any foundation.

The above entry is the last notice of Justus Falckner

upon the official records of Pennsylvania. This attempt to recover the land for its rightful owner was evidently the beginning of the differences with Daniel Lloyd and Isaac Norris, which ended five years later in the Sprögel conspiracy and the dispossession of Daniel Falckner.



ARMS OF PASTORIUS.

That Justus Falckner, during his sojourn in Pennsylvania, was a man without reproach and one with exemplary piety, may be judged from his subsequent career and the fact that his name is not even mentioned by the splenetic Pastorius, who so persistently villified the elder brother.¹¹ Just what part Justus bore in the organization of the Lutheran con-

gregation at Falckner's Swamp (New Hannover, Montgomery County, Penna.), the first High German Lutheran

¹¹ The following memorandum was found among the Frankfort papers at the Pennsylvania Historical Society. It is in the handwriting of Pastorius and it shows how vindictive the deposed steward of the Company was toward his successor. It is needless to say here that these charges have been shown to be far from the truth, *vide* Dr. Schmauk's "History of the Lutheran Church, 1638-1800," and Sachse's "German Pietists."

"In the afores^d year 1700 at the end of the 6th Month (August) Daniel Falckner and Johannes Jawart being arrived here, began along with Johannes Kelpius to administer the Company's affairs, to whom the s^d Pastorius Delivered up the land, house, barn, stable, corn in and above ground, cattle, household goods utensils &c and besides in arrears of Rents & other Debts due to the Company, about 230£ hoping they would do Business with better success, than he signified to the partners in Germany, that he was able or capable to do himself. But soon after Johannes Kelpius notified me he would not act as attorney for the s^d Company, calling himself Civilites Mortus. Whereupon Daniel Falkner plaid the sot, making Bone-

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



THE FALCKENER SWAMP (NEW HANOVER) CHURCH.
CONGREGATION ORGANIZED BY DANIEL FALCKNER ABOUT 1702.

congregation organized in America, or how often he was wont to visit the congregation or minister to his fellow countrymen, cannot be told to a certainty; although we have no direct record of the facts, he without doubt actively seconded his brother in organizing and ministering to the German settlers on the Manatawney tract; nor can his sojourn among the Mystics on the Wissahickon be traced in detail. His intercourse, however, with Kelpius, Selig, and the Swedish pastors, Rudman, Biörck, Sandel and Auren, is known to have been frequent and intimate.

fires of the Company's Flax in open street, giving a piece of eight to one Boy to show him in his drunken Fit a house in Philad^a, and to another a Bit to light him his pipe &c. In so much that his Fellow Attorney Johannes Jawert affixed an advertisement on the Meeting house at Germantown, that no one should pay any Rent or other Debt due to the Company unto the s^d Falckner.—Yea and the then Balliff and Burgesses of the Germantown Corporation acquainted the s^d Company of the s^d Administration of this their attorney, in a letter, which (as they afterwards did hear) Mis-carried.''



MONUMENT ERECTED BY PETER MINUET ON THE SHORES
OF THE DELAWARE A. D. 1638.



CHAPTER IV.

FALCKNER'S MISSIVE FROM GERMANTOWN.



WE will now present a translation of Justus Falckner's unique missive to Germany, concerning the religious condition of Pennsylvania in the year 1701.¹²

"IMPRINT | of a MISSIVE
| TO Tit: Lord D. Henr.
Muhlen, | From Germantown in the
AMERI | CAN Province of Penn-
sylvania, otherwise | New Sweden,

the First of August, in the Year | of our salvation One
thousand, seven hundred | and one | CONCERNING the
condition of the CHURCHES | in AMERICA. | MDCCII."

"SHALOM.

"RIGHT REVEREND, MOST LEARNED, ESPECIALLY
HONORED, LORD GENERAL SUPERINTENDENT.

"In sending to Your Magnificence the present missive

¹² A photo-mechanical facsimile of this unique book can be seen at the rooms of the Pennsylvania Historical Society; there is also a copy in the library of the writer. A copy of the original German version is printed in Rev. George J. Fritschel's "Geschichte der Lutherischen Kirche in Amerika."—Gütersloh, 1896.

from such a distant part of the world, I am moved thereunto partly by the recollection of the high favor and civility which you extended toward me while I was in Schleswig with you, prior to my departure from Holstein to America, as you also were kindly disposed, by virtue of your episcopal and priestly office, to extend your great ecclesiastical benediction, and thereby to further my proposed journey to a blessed purpose; upon the other part, I am obliged thereto by the express commands which you enjoined upon me at sundry times, that I should correspond with you as much as possible concerning the condition of the church in America; (*de statu Ecclesiæ in America*). This honored command emanating from the love of God, I will comply with for the good of his church, and give satisfaction so far as I may: therefore I will make a beginning herewith. Indeed I must declare that since the time when I was there [in Schleswig] I have now, God be thanked, arrived safely here. This was during the past year at the beginning of August, after we had sailed from England on May 25. Since my arrival here, I have for many material reasons, lived entirely alone in a small block-house, which I had built for me, as an eremite in the desert (*in Deserto*). Having had but slight intercourse with the people, much less travelled hither and thither, and having [merely] gathered information from one and the other, so I do not know the particulars of the *status* here in every respect.

“But now, after having schooled myself a little in the solitude, I begin as if from a mirror (*tanquam ex speculo*) to take cognizance of one fact and the other. I have gone more among the people, and subsequently have resolved to give up the solitude I have thus far maintained, and, according to my humble powers, to strive at least with good intention publicly to assist in doing and effecting good in this

Abdruck
Eines Schreibens
An
Tic. Herrn
D. Henr. Aublen/
Aus Germanton / in der Ameri-
canischen Province Pensylvania, sonst No-
va Suecia, den ersten Augusti, im Jahr
unsers Heyls eintausend siebenhundert
und eins,
Den Zustand der Kirchen
in America betreffend.

M DCC II

TITLE-PAGE OF FALCKNER'S MISSIVE TO GERMANY, 1701.

From only known copy in the Rostock University Library.

spiritual and corporeal wilderness. So far as I am able to draw conclusions concerning the condition of the churches in these parts, and indeed particularly in this Province, it is still pretty bad. The Aborigines or Indians, from lack of sufficient good instruction, remain in their blindness and barbarity, and moreover are angered at the bad living of the Christians, especially at the system of trading which is driven with them, and they only learn vices which they did not have formerly, such as drunkenness, stealing &c. The local Christian minority, however, is divided into almost innumerable sects, which pre-eminently may be called sects and hordes, as Quakers, Anabaptists, Naturalists, Rationalists, Independents, Sabbatarians and many others, especially secret insinuating sects, whom one does not know what to make of, but who, nevertheless, are all united in these beautiful principles, if it please the Gods (*si Dis placet*): Do away with all good order, and live for yourself as it pleases you! The Quakers are the most numerous, because the Governor favors this sect, and one might be inclined to call this country a dissecting-room of the Quakers; for no matter how our theologians labored to dissect this carcase and discover its interiors, they could not do it so well as the Quakers here in this country are now doing themselves. It would easily make a whole tractate were I only to set forth how they, by transgressing their own principles, shew in plain daylight the kind of spirit that moves them, when they virtually scoff at the foundation of such principles, and become Ishmaels of all well regulated church-institutions. *Hic Rhodus, hic sal-tant*. When I learn that my letters come safely into the hands of Your Magnificence, I will at another time report *specialora*. The Protestant Church, however, is here divided into three confessions and nations. According to

the confession, the local Protestants, as they are comprehended under this name in the European Roman Empire, are either of the Evangelical Lutheran, or of the Presbyterian and Calvinistic Church. And as the Protestant Church is here also divided into three nations, so there are here an English Protestant Church and a Swedish Protestant Lutheran Church; and also persons of the German nation of the Evangelical Lutheran and Reformed churches. About these more at another time.

“Now I will only speak somewhat of the Evangelical Church of the Swedish nation, and touch upon the German Evangelical Lutherans.

“The Swedes have two church congregations: one at Philadelphia, the capital of this country, and another several miles therefrom on a river called Christina. They have also two devout, learned and conscientious preachers, among whom I know *in specie* the Reverend Magister Rudman. He, with his colleagues, endeavours to instil the true fear and knowledge of God into his hearers, who previously, from a lack of good instruction and church discipline, had become rather unruly. The outward worship of God is held in the Swedish language, and partly according to the Swedish liturgy, so far as church ceremonies are concerned.

“The Germans, however, I have spoken of not without cause as merely several Evangelical Lutheran Germans, and not the German Evangelical Lutheran Church: those who are destitute of altar and priest forsooth roam about in this desert (*scilicet qui ard Sacerdoteque destituti, vagantur hoc in deserto:*) a deplorable condition indeed. Moreover there is here a large number of Germans who, however, have partly crawled in among the different sects who use the English tongue, which is first learned by all who come

here. A number are Quakers and Anabaptists; a portion are Free-thinkers and assimilate with no one. They also allow their children to grow up in the same manner. In short there are Germans here, and perhaps the majority, who despise God's Word and all outward good order; who blaspheme the sacraments, and frightfully and publicly give scandal, (for the spirit of errors and sects has here erected for itself an asylum: *Spiritus enim errorum et Sectarum Asylum sibi hic constituit*); and herein is the great blame and cause of the lack of establishment of an outward and visible church assembly. Then while in the *Theologia naturali omnibus hominibus connata* there is as it were, the first *Thesis: religiosum quendam cultum observato*, so it happens that when these people come here and find no better outward divine service, they rather select one than none at all although they are already *Libertini*; for even Libertinism is not without its outward forms, whereby it is constituted a special religion without being one.

“Now I recommend to Your Magnificence, as an intelligent (*cordaten*) German Evangelical theologian, for your mature consideration and reflection for God and His church's sake, on account of the wretched condition of the German Evangelical communities, whether with assistance perhaps from some exalted hand, some establishment of an Evangelical church assembly could be made in America, since the Germans are now increasing rapidly. For as most of the Germans are *adducendi et reducendi*, so must the means be expected to come from others; or I will say the decoy (*Lock-Pfeiffe*) wherewith which the birds are to be allured cannot and must not be expected to come from the birds, but must be made by or for such as want to entice them here.

“Both myself and my brother, who is sojourning here,

keep ourselves to the Swedish church, although we understand little or nothing of their language. We have also been the means of influencing divers Germans by our example, so that they now and then come to the assemblies, even though they do not know the language. Still they are gradually being redeemed from barbarism, and becoming accustomed to an orderly outward service.

“Above all one of the Swedish pastors, Magister Rudman, has offered, regardless of the difficulty to assume the German dialect (*dialectum*). For nothing less than the love of God’s honor he has offered to go to this trouble and now and then to deliver a German address in the Swedish church, until the Germans can have a church of their own, together with the necessary establishment. Accordingly the Germans who still love the evangelical truth, and a proper outward church order, much prefer to attend (*interesse*) the Swedish churches here until they can also have their divine worship in their own language as a people. The means are hereby offered in a measure to spread the Gospel truth in these wilds, whereby many of their brethren and fellow-countrymen may be brought from wrong to right, from darkness to light, and from the whirlpool of sectaries to the peace and quiet of the true church. Wherefore such Swedish Evangelical churches, for my humble part, have best and heartfelt wishes, and I seek also and pray Your Magnificence to kindly recommend, as occasion offers, such churches with their ministers, to His Illustrious Serene Highness and Her Highness his spouse, who is a royal Swedish Princess, and also to contrive that your interest may be earnestly brought to the notice of his Serene Majesty of Sweden.

“I will here take occasion to mention that many others besides myself, who know the ways of this land, maintain

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



GLORIA DEI (OLD SWEDES), WICACOA, A. D. 1903.

AFTER ETCHING BY LUDWIG E. FABER.

that music would contribute much towards a good Christian service. It would not only attract and civilize the wild Indian, but it would do much good in spreading the Gospel truths among the sects and others by attracting them. Instrumental music is especially serviceable here. Thus a well-sounding organ would perhaps prove of great profit, to say nothing of the fact that the Indians would come running from far and near to listen to such unknown melody, and upon that account might become willing to accept our language and teaching, and remain with people who had such agreeable things; for they are said to come ever so far to listen to one who plays even upon a reed-pipe (*rohr-pfeiffe*): such an extraordinary love have they for any melodious and ringing sound. Now as the melancholy, Saturnine stingy Quaker spirit has abolished (*relegiret*) all such music, it would indeed be a novelty here, and tend to attract many of the young people away from the Quakers and sects to attend services where such music was found, even against the wishes of their parents. This would afford a good opportunity to show them the truth and their error.

“If such an organ-instrument (*Orgel-werck*) were placed in the Swedish church, (for the Germans as yet have no church, and the Swedish church is of a high build and resonant structure) it would prove of great service to this church. As the majority of the Swedes are young people, and mostly live scattered in the forest, far from the churches, and as we by nature are all inclined to good, and above all to what may serve our souls, such as the Word of God which is dead and gone, so are especially the youth; and it is so with the Swedish youth now under consideration. When they have performed heavy labor for the whole week, as is customary here, they would sooner rest on a

Sunday, and seek some pleasure, rather than perhaps go several miles to listen to a sermon. But if there were such music there, they would consider church-going as a recreation for their senses.

“Thus does Luther of blessed memory in one place highly recommend the use of the organ and sacred music for this very reason, that it is serviceable, and induces young and simple and, says he foolish folk, to listen unto and receive God’s Word. It would also prove an agreeable thing for God, angels and men ; if in this solitude and wilderness, which as it were struggles under so many *Secula*, the Lord of Hosts, with whom there is fulness of joy and at whose right hand there are pleasures for evermore, would be praised and honored with cymbal and organ, as he hath commanded. And it may be assumed that even a small organ-instrument and music in this place would be acceptable to God, and prove far more useful than many hundreds in Europe, where there is already a superfluity of such things ; and the more common they are, the more they are misused.

“If now Your Magnificence were kindly to intercede with his Serene Highness and Her Highness his Consort, and also with such other exalted personages with whom you are held in high esteem, and present to them the benefit to be hoped for ; I doubt not, but that something could be effected. There are in Europe masters enough who build such instruments, and a fine one can be secured for 300 or 400 thalers. Then if an experienced organist and musician could be found, and a curious one who would undertake so far a journey, he would be very welcome here. In case this could not be, if we only had an organ, some one or other might be found here who had knowledge thereof.

12.
 drey oder vierhundert Thaler haben; könnte man auch
 einen erfahrenen Organisten und Musicum finden der
 curieux, und so eine weite Reise thun wolte/der wüß-
 te hier sehr angenehm seyn/wäre es aber nicht/ und
 man hätte nur eine Orgel/ so möchte sich etwa noch
 ein oder der andere hier finden/ der Wissenschaft da-
 von hätte. Schließlich wenn Eu. Magnificenz
 vielgeneigt antworten wolten/ so glaube wird die
 beste adresse der Brieffe an den Schwedischen Re-
 sident in London sey/ wohin auch dieser gegenwärti-
 ge Brieff adressiret worden /oder vielleicht wissen
 Sie selber schon bessere Gelegenheit. . . Nun
 ich schliesse und empfehle Eu. Magnificenz dem
 Schutz und der Gnade Gottes zu allen Wohlet-
 gehen / und verharre

Euer Magnificence

Germanton in der Americanischen
 Provinz Pennsylvania, sonst ge-
 va Suecia, den 1. Augusti im Jahr
 unsers Heyls Eintausend sieben-
 hundert und eins.

So Gebet und Diensten
 verbundenster

Justus Falckner.



“ Finally if Your Magnificence would be highly disposed to answer, I believe the best address for the letter would be in care of the Swedish Resident in London, through whom also the present letter is addressed. Or perhaps you are aware of some better opportunity.

“ In conclusion I now commend YOUR MAGNIFICENCE to the protection and grace of God to all prosperity, and remain

“ to YOUR MAGNIFICENCE

“ GERMANTON in the American
Province of Pennsylvania, otherwise New
Sweden, the 1st. of August in the year
of our Salvation one thousand seven
hundred and one.

“ For Prayer and service

“ most devoted,

“ JUSTUS FALCKNER.”



GLORIA DEI A CENTURY LATER.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



J. F. SACHSE, PHOTO.

GLORIA DEI, A. D. 1903.

INTERIOR LOOKING WEST—SHOWING ORGAN GALLERY.



CHAPTER V.

CAUSES WHICH LED TO THE ORDINATION AT WICACOA.



FROM the missive sent to Dom. Muhlen it is shown how close the intimacy was between the Swedish pastors and Justus Falckner, our candidate for holy orders, and of the interest he took in the Swedish Lutheran services held at Gloria Dei. The circumstances which brought about the ordination of Justus Falckner at Wicacoa are as follows :

Andreas Rudman, the Swedish pastor at Wicacoa, had received repeated calls for help from the distressed and oppressed Lutherans, who had been without any clergyman to minister to their wants for some length of time. Consequently, after the arrival of Rev. Andreas Sandel, March 10, 170 $\frac{1}{2}$ Magister Rudman gave their forlorn condition his earnest consideration, and finding their case as bad as had been represented concluded personally to take

charge of the extended mission on the Hudson and the adjoining territory.

In pursuance to this resolve he, on July 5, 1702, installed Sandel as pastor of Wicacoa, and on the 19th of the same month he preached his valedictory sermon. At the conclusion of the sermon he embraced the opportunity of making public Auren's Sabbatarian doctrine and implored his parishioners to be upon their guard and remain true to the Lutheran faith according to the unaltered Augsburg Confession. A confessional service and the Eucharist closed the impressive occasion.

Early on the next day, July 20th, Rudman started for New York, accompanied by Mr. Thomas, a schoolmaster

A handwritten signature in cursive script that reads "And. Rudman". The signature is written in dark ink and is centered on the page.

at Christ Church, who was in deacon's orders and intended to sail for England to receive ordination. A number of Swedes, led by pastor Sandel, Matz Keen, Peter Rambo and Eric Keen, also accompanied them part of the way.

Rudman, upon his arrival in New York, at once commenced to gather up and organize the Lutherans (German, Dutch and Swedish), who were scattered over so large a territory, which, in addition to the embryo city and the valley of the Hudson, included parts of Long Island and East Jersey.

After Rudman was well established in his new field of labor, he sent to Pennsylvania for his wife and young family, and all went well until the summer of the following year, when the yellow fever broke out in the citadel and town. In the latter part of August Dominie Rudman and his family were prostrated by the terrible scourge,

Do in her hands go pasters, a
 verordined to you. gettogen my
 and one egeene hander, station
 iteare fort us fapra
 112
 Edm. Rudman
 Reg. Car.

DOMINIE RUDMAN'S AUTOGRAPH AND ENTRY IN THE NEW YORK CHURCH REGISTER.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



GLORIA DEI A.D., 1903.

TOMB OF REV. ANDREAS RUDMAN IN FRONT OF CHANCEL.

Mr. Storci. Extract aus's ^{Copie.} ^{in my handwriting.} ^{from} Mr. Andreas Rudman
Co. 25 Jan. 1792.

Sed autem Tu, non inaudita mæphætopæ tibi dicam, utæ seris et
in pietate perpetuas oro oratæ. ^{signatus est} Provinciam hanc relinquendi
semper aliquas res meas ^{significas} disponendi et Sociam relin-
di: Cuius gratiam pulchrum ^{deservimus} et ^{gratum} circum circa oculos
aversanti cuius officinas committent nullus mihi te aptior obvenit. Res
pæde rationes has et. Oratio erit plane divina. Samuel vocatus à Deo co-
gitavit vocem et. unde hoc? apud nisi quod Deus omnia præsit deum
et sic tibi respondens per me deum te vocat. Quantum et audirendus
audiri omnes consentiunt, et sedo animo. Et. In Europa restituit majores
et singulares Ecclesias nascit sed non te videtur fuisse sed restituit huius
studiosum et reliquum, sic dicit res est, innocua oculos restituit puerce
mergeret, obediens, Rites et familiaris et et utero vocis potest et
enim bonas cum conscientia pueri suum deprecis et. de pueris et
patris domine de eodem ergo paterne edhortationi. Si pater potero.
sacro ordini sacro ordini suos vocos ministros initiabunt.

Sweden. What! you ask; are you going to desert your little flock?

“Wherefore, as I look around, no one has occurred to me as a more suitable person to whom I can safely commit my sheep than yourself. Only weigh the following reasons:

“(1) The call will be plainly divine. Samuel, when called of God, thought “Shall I ask Eli” whence is this? Whence can it be, unless God has imitated the voice of Eli! So, be assured, God is calling you through me. So far as I have heard from the people, all agree, and that to, with great delight.

“(2) In Europe, you could have obtained greater and more lucrative churches; but I know that you have been averse to this on account of the abandoned life of courtiers and others. Here matters are very different; guileless scattered sheep, few, docile, obedient—thirsty and famished.

“(3) You seem to have been called from the womb. Will you bury your talent with a good conscience?

“(4) You have dignified me with the name of ‘Father,’ receive, therefore, the exhortation of a father. If I can persuade the Ministerium, you will be initiated (*sacro ordini*) into the ministry by our Swedish ministers.

“If you decline, I will be compelled to leave my sheep without a successor and this will be hard and difficult.”

Justus Falckner for a time hesitated about accepting the call, as he entertained some doubts as to the regularity of such ordination. Unfortunately we have not the reply to the above letter. However, in a subsequent Latin letter Rudman seems to have set his doubts at rest and removed all scruples from the mind of the German Pietist on the Wissahickon.

In his letter, dated October 4, 1703, Dominie Rudman writes :

“Episcopal authority for consecrating churches, ordaining, etc., has been granted me unreservedly by the bishop, especially with reference to a contingency such as this. This was done previously in Pennsylvania among the Swedes by Rev. Laurentius Lock,¹³ who ordaind Avelius¹⁴ there, etc. Besides you know that in Holland, Lutherans have no bishop, and are, therefore, inducted into the ministry by the vote of the presbyters. You should have no doubt whatever, therefore, concerning the fact of which I assure you, that, if you prefer to be subject to his protection and promotion, the Bishop of Sweden, as I certainly know will transmit his confirmation.”

Falckner's answer to this letter was evidently his consent to receive the Swedish ordination and take charge of Rudman's flock in New York under certain conditions.

¹³ Dom. Lars, Carlson Lock (Lockenius) came to America in time of Gov. Printz, about 1648, d. 1688. He served the congregation at Christina and Tinicum for about forty years.

¹⁴ From the above note it would appear that there was a Lutheran ordination in Pennsylvania before that of Justus Falckner. There is, however, no record of any such ceremony having ever taken place. The only mention of an ordination on the Delaware by another presbyter is this allusion in Dom. Rudman's letter, which the latter evidently learned from hearsay. Dom. Lock died twelve years before Rudman's arrival in America. The person to whom the allusion refers, *Avelius*, was a Dutch student by the name of Abellus Zetskoorn, also written Selskoorn, who came to this country and for a time performed divine service at Sandhook. He went to Manhattan with a recommendation to the Lutheran Congregation at that place. Governor General Stuyvesant, to get rid of him, sent him to Dominie Lars Lochenius on the Delaware, where it appears that he taught school, took upon himself to baptize children, and on Whitsuntide 1663 was permitted to preach a sermon at Tinicum. Shortly afterwards he returned to New York, where he appears to have ministered to the Dutch Lutherans and appears in the records as *Dominie Abelius*. Dom. Berkenmeyer in his list of Lutheran pastors of Manhattan mentions him as Goetwater's successor.

Extract aus dem innummāndens Brieft von entsehlm Hr. M. Rudman
 an uns giffend vñ. Nimmstedt d. 14. Octob. 1703.
 Auctoritas Episcopalis, Tempus consecrandi, ordinandi etc. plerq ore
 ab Episcopo nūq est concessa in ejusmodi praesentibus casu: Id factum
 q. antea in Episcopatus apud Suecos et dñs Laurentius Loh, opri Ave:
 tum ordinavit lly etc. Propterea nos si Lutheranos in tollandia Episcopo
 Carere, et pñ. consensu Presbyterorum initiari Sacris, nullus proinde Schu:
 nulus sit, quid qd certiorum faciam ea de re Episcopum in Suecia, q.
 Confirmationem si ita libuerit ejus protectioni et promotioni Te sub:
 ficere, huc certo certus scio, transmissurus est.

DOM. RUDMAN'S REPLY TO FALCKNER.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



PHOTOGRAPHED FROM THE ORIGINAL CANVAS IN SWEDEN.

REV. ERIC TOBIAS BIÖRCK.

ONE OF THE OFFICIATING MINISTERS AT ORDINATION OF JUSTUS FALCKNER.

The church council at New York, under date of October 27, 1703, wrote him to come to New York and preach a trial sermon. This was followed three days later by a formal call from the congregation to serve them as pastor.

Justus Falckner acknowledged both letters under date of November 3, 1703, accepting the call, but refused to come on and preach a trial sermon. As the congregation did not insist upon the trial sermon, Dominie Rudman forthwith made arrangements to sever his connection with his New York charge and returned to Philadelphia to complete his arrangements for the proposed ordination at Gloria Dei at Wicacoa.

In the meantime, while Justus Falckner was preparing himself for his new position, he received the following letter from Magister Biörck, the Swedish pastor at Holy Trinity Church (Wilmington). It was dated Christiana, Nov. 19, 1703:

“Since the Omniscient has known best how to direct

Erius Tob. Biörck

your resistance and departure to a good end, and to the welfare of many, as is now apparent, by permitting you, indeed, to come hither to this American desert, not to carry away the talent entrusted to you, but, rather, to multiply it, that the Father of the household may receive his own with profit, for which a desert place very frequently offers the richest [reward], and, thus, you have unawares, as it were fallen into that, which you had previously escaped; your departure to this province was your mission, and calling from God. You sought a hiding-place; but He from whom no one can hide is now seeking to call thee thence. Come forth then to the light and profit of the public. For

Erbrach auch unser Bistum, Bischof von St. Erius Bijock unser
 Standesgenosse, Vortrager in Denkschriften an unsern gesezten
 von Christen d. 19 Nov. 1703.

Omni cuius quippe ille, novit optime suam resistendam et abitum
 in totum dirigitur. Sinem multonum, ut nunc apparet, saltem pmit-
 tendo quidem sibi desertum hanc. Apparent adhe, non sibi ad deser-
 dum sibi, talentum sibi conceditum, sed potius ad multiplicandum illud
 ut Pater familias sumo cum lucro suum recipiat, cui rei locus desertus
 diffiniam servus proleto maam, et sic in istud quod antea effugias im-
 puerens quasi iam incidisti; Tuus abitus, tuas in hanc Prostantiam a deo
 fuit missus et vocatio; Avehi videri latebas, sed exinde te nunc evocare
 quare illi; quem nemo latere potest; proinde ergo nunc in publicam
 faciem et utilitatem, nulla res des, gratior est quam vitam suam ad
 commune commodum, divinare peritum, sententia, cum ille a partimodo sibi
 prodesse cupit non solum non dignificat multo minus multiplicat talentum
 sed notius sub tentas cum inutili sermo defodit, parvas pandit, ut ille daturus
 Auditio graves. Non nascimur, nobis d'aliis, maxime hi. Deo et Ecclesia eius
 in cuius cultum, magis se hic necessarium, quam alias in Patria sua,
 propter mentem intrinsecus etc.

nothing will be more pleasing to God, than for you to devote your life to the common good, particularly of souls ; Since one who desires to profit only himself, not only does not double, much less multiply his talent, but who rather, with the useless servant, digs under the earth, will, at last, like him, pay a heavy penalty for his folly. We have been born not for ourselves, but for others, especially for God and his Church, and for which your services are needed here, more than they could have been elsewhere in your native land, you have been brought hither without thought or intention on your part."





CHAPTER VI.

THE ORDINATION AT GLORIA DEI.



WEDNESDAY, November 24, 1703, marks the date of the most noteworthy religious service ever held within the consecrated walls of the old Swedish Lutheran Church, Gloria Dei, at Wicacoa in Philadelphia.¹⁵ Of the many solemn and festive occasions which have taken place within these venerable walls, both under

its original Evangelical Lutheran tutelage or the modern Protestant Episcopal régime, not a single one has attained

¹⁵ The question is frequently asked, when and what brought about the transfer of the Swedish Churches on the Delaware, from the Lutheran to the Protestant Episcopal fold? The change was gradual, and one of

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



PHOTO BY J. F. SACHSE

GLORIA DEI, A. D. 1903.

SHOWING INTERIOR WITH CHANCEL.

TOMBS OF THE LUTHERAN PASTORS RUDMAN,
DYLANDER AND PARLIN ARE IN THE AISLE.

successive steps in which the language question, Swedish and English, was the chief factor.

The Swedish Lutheran Church, according to the unaltered Augsburg Confession, was established on the shores of the South or Delaware river as early as 1638. The colonists as an old document informs us "influenced by a desire to preserve among themselves and their posterity, those principles of religion in which they had been instructed in their native land, erected churches at various points for the public ministration of God's word."

For one hundred and twenty-nine years these churches maintained themselves without any local charters or civil interference. During Provost Wrangel's pastorate it was, however, found that under the laws of the province, they could not receive or hold any legacies or pious bequests. To overcome this defect, Wrangel applied to Thomas and Richard Penn, then the Proprietaries for a charter, which was granted September 25, 1765, under the name of the *Rector, Church Wardens and Vestrymen of the Swedish Lutheran Churches* of Wicaco, Kingsessing and upper Merlon, then the standard formulæ for a church charter.

Twenty years later Rev. Dr. Collin had the charter amended, that whereas, the Swedish language is almost extinct, the vestry shall in future have the right to elect ministers to supply said churches provided always, that the said Rector and other Ministers shall be in the Ministry of the *Lutheran or Protestant Episcopal Churches* and hold their faith in the doctrine of the same.

This change was made necessary as there was at that time no English Lutheran clergymen within the State, and the services for some time had been held partly or wholly in English.

In 1818 the charter was again amended, giving the vestry power to sell some of its landed possessions.

In all of these amendments thus far it is emphatically stated that any and all ministers shall be in the ministry of the *Lutheran or Protestant Episcopal Churches*. Dr. Collin lived until 1831, having been pastor of Gloria Dei for some 45 years. Dr. Collin during his long ministry of almost half a century, was always a consistent Lutheran, although at the English services he was forced to permit the use of the book of Common Prayer in his churches, as there were then no Lutheran Liturgical books in the English language, still he never considered his congregations other than orthodox Lutheran. All of his assistants subsequent to the revolution owed fealty to the Episcopal Church, and although the question was frequently agitated among these assistants how to carry the churches over bodily into the Episcopal fold, their plans were always frustrated by the venerable Swedish shepherd. After the decease of the old Lutheran patriarch in October, 1831, however, upon the very next Sunday there was an entire

the historical, romantic or religious importance of the one we are now about to describe.

It is true that it was only the ordination of an humble Saxon student, a German Pietist of the Halle school, as a missionary pastor to labor in another province, among people of a still different nationality and tongue, according to the Swedish ritual, by clergymen owing fealty to the Archbishop at Upsala.

We have here upon this solemn occasion a union of three races, viz., German, Swede and Hollander, all combined in a single object, to furnish a regularly ordained pastor as missionary among the scattered Lutherans in the provinces of New York and East Jersey, a territory in which the Calvinist almost reigned supreme.

The historic importance of this occasion will become even more apparent when we recall the fact that this was the first regular ordination of an orthodox clergyman in Pennsylvania, if not in the western world of which we have any authentic record.

While the names and services are long forgotten of the many godly men, Lutheran and Protestant Episcopal, who during the past two centuries have so faithfully served within the bounds of this venerable religious landmark on

conformity to the doctrine and worship of the Protestant Episcopal Church, and old Gloria Dei became lost to the Lutherans for time to come.

In 1846 the charter was again amended, when the word *Lutheran* was finally stricken out of the charter.

Dr. Colin's assistants were Rev. Joseph Clarkson, 1787-92, who was the first minister to be ordained by Bishop White in the Protestant Episcopal Church in America, and was ordained for the express purpose of serving the Swedish Lutheran churches on the Delaware; Rev. Slaytor Clay, 1792-1821; Rev. Joseph Turner; Rev. John C. Clay; Rev. James Wiltbank, 1816-20; Rev. M. B. Roche; Rev. Chas. M. Dupuy, 1822-28; Rev. Pierce Connelly, 1828-31.

the banks of the Delaware, the name, history and story of this humble German Pietist, Justus Falckner, the first of the many saintly men to come to this Province from the Halle institutions, is still kept in bright remembrance, and the story of his life and labors furnishes one of the brightest pages in the religious history of New York and Pennsylvania, which are now the two greatest commonwealths in the American union.

It was a solemn ceremony which was enacted upon that bleak November day within the bare walls of the Swedish church on the banks of the Delaware. The sacred structure, as yet bare and unfinished, lacked both tower and side projections. The interior, with its rough walls and exposed roof, earthen floors and hard benches, well matched the unadorned altar within the recess in the east, separated by a rude railing from the body of the church and its primitive surroundings.

Upon this occasion no pealing organ, with a multitude of stops and pedals, vested choir, or elaborate music made melody for the service. No long procession of robed clergy, with mitred bishop surrounded by acolytes and led by the cross-bearer, were present to add dignity to the scene and impress the beholder with awe.

The ceremony of ordination, although simple and devoid of all pomp and glitter, was none the less solemn and impressive. This was greatly due to a number of the Theosophical Brethren from the ridge, under the leadership of Magister Johannes Kelpius, who had come down from the Wissahickon to give *éclat* to the elevation of one of their number as presbyter in the Lutheran Church.

The Theosophical Brotherhood, partly clad in the habit of the German University student, others in the rough pilgrim garb of unbleached homespun, occupied the front

benches, while the rear of the church was filled with a number of Swedes and a sprinkling of English Churchmen and Dissenters. It is said that even a few Ouakers and Indians were attracted to the church, and enhanced the picturesqueness of the scene.

The service was opened with a voluntary on the little organ¹⁶ in the gallery by Jonas the organist,¹⁷ supplemented with instrumental music by the Mystics on the viol, hautboy,¹⁸ trumpets (*Posaunen*) and kettle-drums (*Pauken*).¹⁹ After this they intoned the Anthem :

Veni Creator Spiritus.

While this was being sung, a little procession of six persons entered the church by the west portal. First came

¹⁶This is the earliest reference to a church organ in any Protestant church in America. It is not known to a certainty just where or when they obtained it. If it had been sent over from Sweden in response to the appeal of Justus Falckner in his missive to Dom. Muhlen that fact would undoubtedly have appeared upon the records. There is a strong probability that this instrument was brought over by Kelpius and his party in 1694, and that it was originally set up in the tabernacle on the Wissahickon.

The present writer has seen a letter by Kelpius in which reference is made to an organ, but all trace of this paper now seems to be lost. There is also an account that Dr. Witt and others of the community built an organ at Germantown or Wissahickon at an early day. Among the musical instruments brought over by the Brotherhood was a virginal (a keyed instrument, something like a pianoforte). This afterwards reverted to the widow of Magister Zimmerman, and appears in the inventory of her effects.

The first church organ introduced into Christ Church, Philadelphia, was obtained in 1728 from Ludovic Christian Spröggell, who was one of the survivors of the Brotherhood on the Wissahickon.

¹⁷The earliest mention of Jonas the organist is in Sandel's diary, under date July 20, 1702, as one of the number that accompanied Pastor Rudman part of the way on his journey to New York.

¹⁸Hautboy, a wind instrument, somewhat like a flute or clarionette.

¹⁹*Vide* Kelpius Diary, Selig, Sendschreiben and *Pennsylvania Magazine*, Vol. XI, page 434.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



J. F. MACHEE, PHOTO.

GLORIA DEI.

ANCIENT SWEDISH CARVINGS IN FRONT OF ORGAN LOFT.

INSCRIPTION ON TABLET.

| | |
|-------------------------|-----------------|
| THE PEOPLE THAT WALKED | GLORY BE TO |
| IN DARKNESS HAVE SEEN A | GOD |
| GREAT LIGHT : UPON THEM | |
| THAT DWELL IN THE LAND | IN THE HIGHEST. |
| OF THE SHADOW OF DEATH, | |
| HATH THE LIGHT SHINED. | |

two churchwardens, then the candidate for ordination, with Rev. Andreas Sandel as sponsor¹⁶ by his side; lastly, Revs. Erick Biörck and Andreas Rudman, the latter as suffragan or vice-bishop.²⁰

As the little procession reached the chancel rail, the two wardens (*Eldeste*) stood on either side of the railing, while the suffragan and the two pastors entered within the chancel and ranged themselves in front and at either side of the altar, upon which were placed a crucifix and lighted tapers. The suffragan was robed in a girdled surplice, with chasuble²¹ and stole, while the two assistants wore the black clerical robe²² (*Schwarze Taler*). The candidate, wearing the collegiate gown of the German University, knelt before the rail, upon which a chasuble²³ (*chor hemd*) had been previously placed.

The anthem being ended, the suffragan, standing in front of the altar facing the congregation, opened the services proper with an invitation to prayer. Then turning to the east, while all kneeled, he repeated the following invocation.

[“Almighty and everlasting God; the Father of our Lord Jesus Christ, who himself has commanded us that we shall pray for laborers in thy harvest, we pray thy unsearchable mercy that thou wouldst send us right-minded teachers, and give thy holy and wholesome Word into their hearts and mouths, so that they without error may both correctly teach and perfectly execute all thy com-

¹⁶ Sandel also acted as secretary of the Consistorium on this occasion.

²⁰ *Vide* “Hallesche Nachrichten,” new ed., pp. 441, 478; also W. C. Berkenmeyer *vs.* Van Dieren, J. Peter Zenger, New York, 1728.

²¹ This garment was not strictly a chasuble, but a white lace garment similar to the Roman surplice.

²² Similar to the one still worn by the Lutheran clergy.

²³ Also known as a “Mess-hemd,” a short white garment worn over the black robe when officiating at the altar.

mandments, in order that we being taught, exhorted, comforted and strengthened by thy holy Word, may do that which is pleasing unto thee and useful to us.

“Grant us, O Lord, thy Holy Spirit, that thy Word may always remain among us; that it may increase and bear fruit, and that thy servant may with befitting courage preach thy Word, so that thy holy Christian Church²⁴ may be edified thereby, and may serve thee in steadfast faith, and forever continue in the knowledge of thee. Through Jesus Christ our Lord. Amen.”]

The suffragan then arose and turned to the congregation, after which Rev. Sandel, acting as consistorial secretary, advanced to the chancel rail and read out the name of the candidate and the charge to which he was called.

The suffragan, then addressing the kneeling candidate, said: “Inasmuch as you, Justus Falckner, are called to the Holy office of the Ministry, and in order that you with us, and we with you, may rightly understand the sacredness of this calling, then let us hear the promise and the exhortation of the Word of God.” At this point, Rev. Biörck stepped forward and read out the following parts of Scripture:

Matt. xxviii, 18-20; St. John ii, 15-17, xx, 21-23; Matt. x, 32-33; 2 Cor. v, 17-20; Jeremiah xv, 19; Matt. v, 13-16; 1 Tim. iv, 7-8, 12-14, 16; 2 Tim. ii, 15-16, 22-25; 1 Peter v, 2-4.

When this reading was concluded, Vice-Bishop Rudman advanced and said: “May God give you grace that you may faithfully guard these sayings in your heart. May they be a guide for your conversation, and remind you of your responsibility. May *it* increase your watchfulness, uphold your zeal, and now and forever consecrate you to the service of Heaven.

²⁴Literally, congregation.

“The Church of Jesus Christ expects of you that, being sensible of the weight of the ministerial office, you yourself shall consider the important duties which this office lays upon your shoulders. The Church of Jesus Christ expects of you that, in believing prayers in the name of Jesus Christ, you implore God for grace and power worthily to exercise it. The Church of Jesus Christ expects of you that you fight a good and faithful fight, lay hold of eternal life and make a good confession. Confess therefore your faith before God and this congregation.”

Sandel, as secretary, now advanced and slowly read the Apostolic Creed, each word being carefully repeated by the candidate before the next following one was uttered by the secretary.²⁵ When this important feature of the ritual was concluded the suffragan said :

“May the Lord God grant unto you grace to stand fast in this faith to the end, and to strengthen those who are your brethren in the faith.”

Advancing to the kneeling candidate, the suffragan asked the following questions :

“Do you, Justus Falckner, declare yourself willing to undertake this holy ministerial office in the name of the holy Trinity ?”

To which the candidate answered a clear “Yes.”

“Will you solemnly promise that this office shall be worthily and rightly administered in all its parts, to the glory of God and the salvation of souls?”

Again the same clear response, “Yes.”

“Will you always continue in the pure Word of God, flee all false and heretical teaching, preach Jesus Christ according to the Word of God, and administer the Holy Sacraments according to his institution?”

²⁵ The original states that the confession was *spelled* out letter for letter, word for word.

Response, "I will."

"Will you so regulate your life that it may be an example to the faithful, and shall scandalize no one?"

The kneeling man again answered in the affirmative.

The suffragan continuing, said:

"You acknowledge therefore your obligations. You have declared it to be your purpose to fulfill them. Confirm it now with your oath of office."

The obligation was then administered upon the Holy Evangelists by the acting secretary.*

After which the suffragan continued:

"May the Almighty God strengthen you and help you to keep all this, and according to the power given to me in God's stead by the Church, I hereby confer upon you the ministerial dignity in the name of God the Father and the Son and the Holy Ghost. Amen."

The candidate here again kneeled, while the Brotherhood intoned, to the soft strains of instrumental music, the hymn:

"Veni Sancto Spirit,
Reple tuorum corda fidelium."

During the singing of this hymn, the suffragan, assisted by the two clergymen, invested the candidate with the chasuble and stole. When this ceremony was completed and the hymn sung, the suffragan repeated the Lord's Prayer, while he imparted the Apostolic succession[†] by the laying on of hands. He then returned to the altar, and said, "Let us pray." Then, turning once more to the east he read the following invocation:

"O everlasting merciful God; dear heavenly Father, who through thy beloved Son, our Lord Jesus Christ, hast

*Text of obligation is missing.

†This was according to the Swedish ritual.

said unto us, the harvest is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into His harvest, and who by these words hast made us understand that we cannot procure right-minded and faithful teachers except only of thy merciful hand: we pray thee therefore of our whole heart that thou wouldst mercifully look upon this thy servant who is now ordained to thy service and to the holy office of thy Ministry, and give him thy Holy Spirit, so that he may go forth under watching and be strengthened by thy Word, and be able to stand fast in the fight for thy kingdom, and to execute thy work, teach and reprove men with all humility and learning; in order that thy Holy Gospel may continue among us pure and unadulterated, and bear for us the fruit of salvation and of eternal life. Through thy Son, Jesus Christ our Lord. Amen."

Here the suffragan, turning to the kneeling postulant, said: "Bow down your heart to God and receive the benediction."

After this was given the impressive liturgy was at an end. The Theosophists then intoned the 115th Psalm: "*Non Nobis Domine*," during which the little procession reformed and as the last verse was sung slowly left the church, and the solemn and impressive ceremonial which marked the first regular ordination of a Protestant clergyman in America was at an end.

The reader may ask: Did the newly ordained pastor keep his sacred ordination vows? This the sequel of our sketch will show. It may, however, be permitted here to say without anticipation that no more active, disinterested or pious clergyman ever labored among the Germans and Dutch during the trying colonial period than this same Justus Falckner.

After the ordination services were over, a diploma, such as was used in the Swedish Lutheran Church at that day, was filled out in due form, and laid upon the altar before which the ordination had taken place, and there was signed and sealed by the three officiating clergymen, after which it was handed to the newly ordained presbyter. It ended thus :

"They, indeed, who have been legitimately called to this holy office, can enjoy a tranquil conscience, and remember their call not without peculiar consolation, and by it, as a shield, protect themselves against all the darts of adversities. In their number the most eminent and most excellent Master Justus Falckner, is to be reckoned, who being in due form and order inducted into Holy orders by prayer and the laying on of hands, this 24th day of November was set apart for the Ministry of the Church, we pray God to deign to add success to the office and daily to increase to the new Minister the gifts that have been bestowed, to the glory of His name; the welfare of the Church and his servants profit.

"Given on the day of his inauguration in the year 1703 at Wicaco in Pennsylvania"

ANDREW RUDMAN,
formerly pastor at Wicaco, afterwards of the
Lutheran Church in New York, and now about
returning to his native land ;



ERICK BIÖRCK,
Pastor of the church at Christiana ;



ANDREW SANDEL,
Pastor of the Lutheran Church at Wicacoa in
Pennsylvania.



Thus the new dominie was sent out to minister in the adjoining Provinces; and to the Orthodox Lutheran Church in Pennsylvania is due to the honor of having ordained and sent out the first man, a native of Saxony, for domestic missions in the western world; who was to labor, not alone among those of his own kith and kin, but among people who used a European tongue foreign to his own.



N^o. Collin

PORTRAIT OF REV. NICHOLAS COLLIN, D.D., THE LAST OF THE LONG LINE
OF SWEDISH MINISTERS WHO SERVED ON THE DELAWARE.



CHAPTER VII.

DOMINIE FALCKNER IN NEW YORK.



DOMINIE FALCKNER at once made preparations to enter upon his new field of labor. He arrived in New York city on Thursday, the second of December, or just eight days after his ordination. After preaching on the third and fourth Sundays in Advent, he was accepted as their regular pastor by the oldest Lutheran congregation in America.

Immediately upon his acceptance of the charge Dominie Falckner deposited his diploma of ordination among the archives of the church. Unfortunately, this, together with other documents of the colonial period deposited within the church, are now missing, and have evidently long since been lost or destroyed.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



STREET SCENE IN NEW YORK AT THE BEGINNING OF THE XVIII CENTURY.

(CORNER OF PRESENT BROAD STREET AND EXCHANGE PLACE.)

Possibly no document has been so diligently and persistently sought for by historians and investigators than this diploma, as its historical value to the Lutheran and Protestant Episcopal Church can hardly be overestimated. The search, however, seemed hopeless, although reports were repeatedly made, notably by a western writer, that the coveted document had been seen and in one instance secured. Upon investigation, however, these stories proved delusive.

During the past summer, however, it was the good fortune of the writer to examine a number of papers, sent to Holland by the New York Congregation, among which was a copy of this very document in Justus Falckner's own handwriting together with the correspondence which led to his acceptance of the charge, also a minute account of the affairs as they were during his pastorate.

*Alab. Ordinationis diploma istud nunc
quodammodo formatum est in Dordrecht, per
Sacri Ministerii Stator et Conservator, Deus ipse, primus in
Parado Concionandi munere fungebatur etc.*

DOM. FALCKNER'S NOTICE TO AMSTERDAM CONSISTORY.

One of the first official acts performed by Dominie Falckner after his arrival in New York, was to send a report and copy of his ordination to the Lutheran Consistory at Amsterdam, under whose patronage the church in New York was established and to whom they looked for assistance and encouragement.

While in Holland during the past summer, the writer, in conversation with Rev. J. Nicum, D.D., learned that in the archive room of the old Lutheran church in Amsterdam there were bundles of old papers and reports, unclassified, nor even their contents known. Acting upon this

hint another visit was paid to that northern Venice, and by good fortune access was obtained to the archives of the church. In wading through a mass of papers, a bundle of old, yellow, time-stained folio sheets were found—they were in the handwriting of Justus Falckner—the first was a copy of his ordination, the second copies of the letters of Rudman and Biörck before quoted. There were also reports from the congregation and other letters.

By courtesy of the clergy of the church, notably Rev. Dr. P. van Wijk, Jr., and Captain A. F. P. Carstens, of the corporation, photographic copies were obtained of the most important papers and certified written copies of the others.

A facsimile of Justus Falckner's copy of the original ordination is now for the first time presented to the American reader. The writer will also state that this has since been certified to as correct and authentic by the highest Lutheran Episcopal authorities of Sweden.

The first record made by him in the *Kercken-Boeck*, or church register, shortly after his arrival sets forth the facts of his call in Dutch, with a short prayer in classical Latin.

Anno Christi—1703. ten 2^e December, ben Ick Justus Falckner, gebooren in Sassen in Germania tot Langen-Reinsdorff onder het Ampt Zwickau, van Philadelphia hier in Newyorck nae voorgaende Beroepinge, aenge komen, en hebbe den derden Advents Sondagh twee Praedicatien in de Lutherische Kercke allhier gehouden; Diesglycken oock den vierten Advents Sondagh: Daerop ben ick van het Consistorium der Christelycken Protestantischen Lutherischen Gemeene, tot haer ordentlycke Pastor en Leraer aengenomen worden!

[In the name of Jesus. In the year of Christ, 1703, on the second of December, I Justus Falckner, born in Saxony,



Germany, at Langen-Reinsdorff, in the district of Zwickau, came to Philadelphia, thence to New York, after previous invitation. On the third Sunday after advent I delivered two sermons in the Lutheran Church here. I did the same on the fourth Sunday after Advent. Thereupon I was received by the Consistorium of the Christian Protestant Lutheran Congregation as their regular pastor and teacher.]

Then follows the invocation :

"Deus Ter Optimus Maximo qui intrusit me hanc in messem, adsit speciali sua gratia mihi operario abjecto et admodum infirmo, sine qua pereundum mihi est sub mole temptationum, quae me saepius obrunt. In Te, Domine, speravi, non sinas me confundi! Redde me ad vocationem meam aptum; non cucurri, sed misisti, intrusisti; interim quicquid in me inscoto corrupta admiscuerit natura remitte; da veniam humiliter deprecanti, per Dominum nostrum, imo meum Jesum Christum. Amen."

[God, the Father of all mercy, and Lord of great majesty, who has sent me into this harvest, be with me, thy lowly and ever-feeble laborer, with thy special grace, without which I should perish under the burden of temptation which often overcomes me with its might. In thee, O Lord, have I trusted; let me not be confounded. Strengthen me in my calling. I did not seek it, but thou hast sent me, yea, placed me in the office. Meanwhile wouldst thou grant remission for whatsoever, without my knowledge, a corrupt nature has introduced within me, and forgive and pardon me upon my humble supplication, through our Lord, yea, my Jesus Christ. Amen.]

A *facsimile* of this interesting entry is also reproduced; it was photographed from the original by the present writer.

The time when Pastor Falckner arrived in New York was

time informs us that the situation for a time was even worse in New York than elsewhere.

Dominie Falckner must indeed have been a courageous man as well as a pious one to enter upon this extended field, which he eventually enlarged by serving all the Germans along the Hudson and in East Jersey, from the Hackensack in Bergen County to the valley of the Raritan, without any prospect of remuneration. Another fact to be taken into consideration, and one that proves more than anything else how earnest, faithful and diligent he was, is that he came here an entire stranger, among people whose tongue was somewhat different from his own, and in the face of the direct opposition of the resident Reformed

clergy and laity, who were then numerically in the majority, and received their sustenance from the Amsterdam Classis.



OFFICIAL SEAL OF THE
NEW YORK CONGREGATION
USED BY RUDMAN AND
FALCKNER.

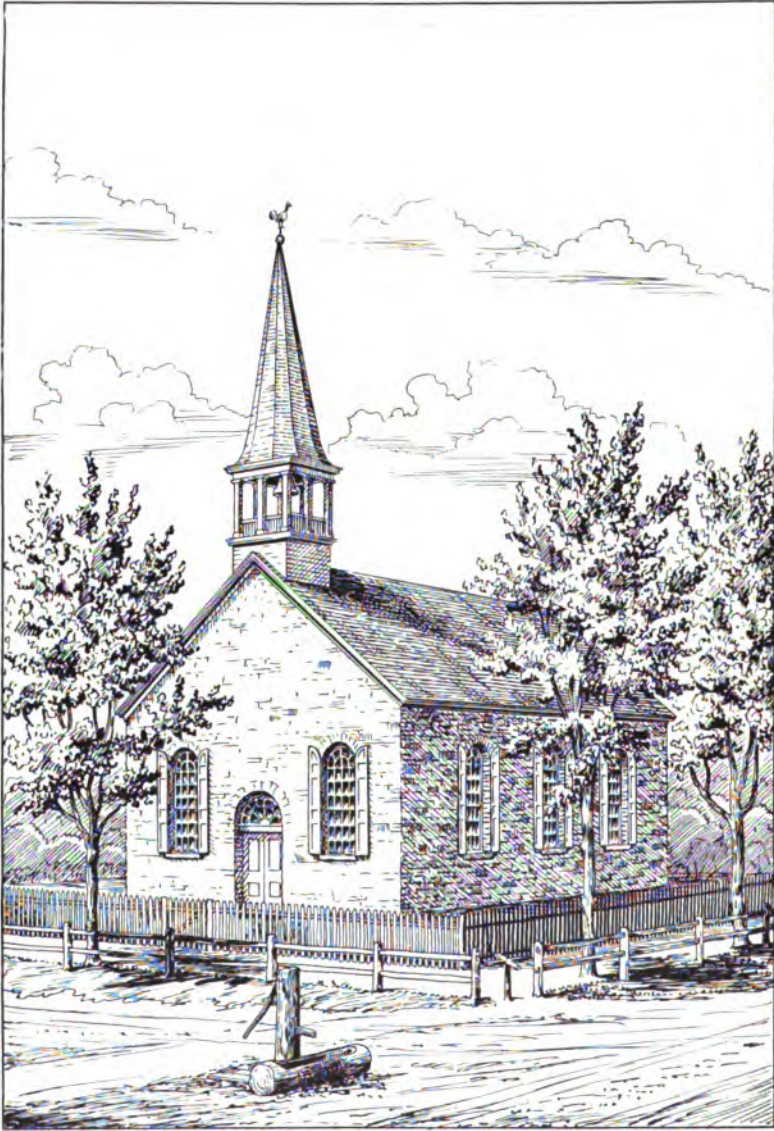
One of the first things done by our pious evangelist was to issue a call for a meeting at the house of his landlord, of the "Protestant Christian Congregation"²⁹ adhering to the unaltered Augsburg Confession," to take into consideration the dire necessities of the church.

At this meeting, after some desultory discussion, it was resolved to send out circular letters asking for assistance. These letters were signed by Falckner and the church officers. Four were sent to the Swedish Lutheran brethren in the South.³⁰ A fifth cir-

²⁹ *Christliche Protestantischen Gemeinde, der ungeänderten Augsburgischen Confession zugethan.*

³⁰ On the Delaware River, viz., at Wicaco, Christiana and Penn's Neck and Racoon in New Jersey.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



TRINITY EV. LUTHERAN CHURCH, 1729-1784.

(AFTER RUDE SKETCH MADE 1740.)

FORMERLY S. W. CORNER BROADWAY AND RECTOR STREETS.
DEDICATED JUNE 29, 1729, BY REVS. DANIEL FALCKNER AND BERKENMEYER.

cular was addressed personally to Magister Rudman, asking his intercession in their behalf with the Germans and English in Pennsylvania. Still later a similar circular, with special reference to the ruinous condition of the church, was sent to the Dutch Lutherans on the Island of St. Thomas in the West Indies.

Subsequently a sum of money was received in response to this last appeal, but unfortunately with the proviso that it was to be used only towards building a new church.³¹

Here a new complication arose: the money was badly needed for congregational purposes, and so was a new church building, but during the prevailing financial stringency there was no way of supplementing the amount received so as to make it available.

In this dilemma another congregational meeting was convened by Dominie Falckner at the house of Reader Beekman, where it was resolved that the old building should be made tenantable with moneys to be collected by

³¹ The first Lutheran church in New York was built outside of the Citadel about where Bowling Green now is. When New York came once more into the possession of the Dutch, this building was razed for military reasons, in lieu of which a lot was given the congregation at what is now the S. W. Cor. Broadway and Rector Street extending back to the North River. The first church upon this site served the congregation until 1729, when a new building was erected, mainly by the efforts of Daniel Falckner. A rude drawing of this church has been found by the writer from which the picture on the opposite page was drawn.

July 6, 1784, the congregation having substituted the German for the Dutch tongue, united with the German Lutheran Church, known as the Swamp congregation, and assumed the name "The Corporation of the United German Lutheran Churches of New York," the services were transferred to the church at Frankfort and William Streets. About 1826 the united congregation moved to Walker Street near Broadway.

By a special act of the legislature, passed March 29, 1866, the name was changed to "The German Evangelical Lutheran Church of St. Matthew." A spacious church was secured at the N. E. Cor. of Broome and Elizabeth Streets, where the congregation now worship so.

the church-wardens, while the St. Thomas funds were to remain intact and be kept as the nucleus of a building fund for a future church.³³

In an old report to the Amsterdam Consistory we find the following graphic description of the Lutheran church as Dominie Justus Falckner found it.

“The church we fear will be demolished by the first heavy storm, it is more like unto a cattle shed than a house of God, only two windows are in the building, one is back of the pulpit, and the other directly opposite. As the church is not paved, but merely floored with loose boards, some long, others short, one cannot pass through it without stumbling.” Such was the humble sanctuary as the young Dominie found it; however, he was far from being discouraged, and in 1705 the following report was sent to the Consistory at Amsterdam :³⁴

³³ The second church was not built until some years after Justus Falckner's death, and then only by the personal efforts of his brother Daniel *Vide* page 79, *supra*.

³⁴ *Vide* Chapter XI.



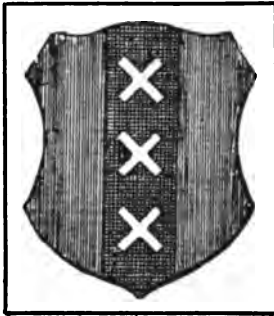
GLORIA DEI, A. D. 1700.



CHAPTER VIII.

REPORT TO AMSTERDAM.

NEW YORK, g^b 10, 1705.



WE, the Pastor, Elders and Deacons of the Evangelical Protestant Congregation still attached to the unaltered Augsburg Confession at New York and surrounding places, wish mercy and blessing in and through Christ to the very Reverend, God devoted, very respectable, highly learned and very provident Lords, the

Lords Pastors, Elders and Deacons, and all worthy members of the highly commendable Consistory of the Evangelical Protestant Church attached to the unaltered Augsburg Confession, at Amsterdam.

Very Reverend, Much favored Lords, and, in Christ our common Saviour, Dear brethren :

We should deserve the name of uncivil and ungrateful people if we did not often refresh ourselves with the memory of your zeal and care for the true Evangelical Protestant Church in this country and did not arduously apply ourselves to inculcate the same in our children and descend-

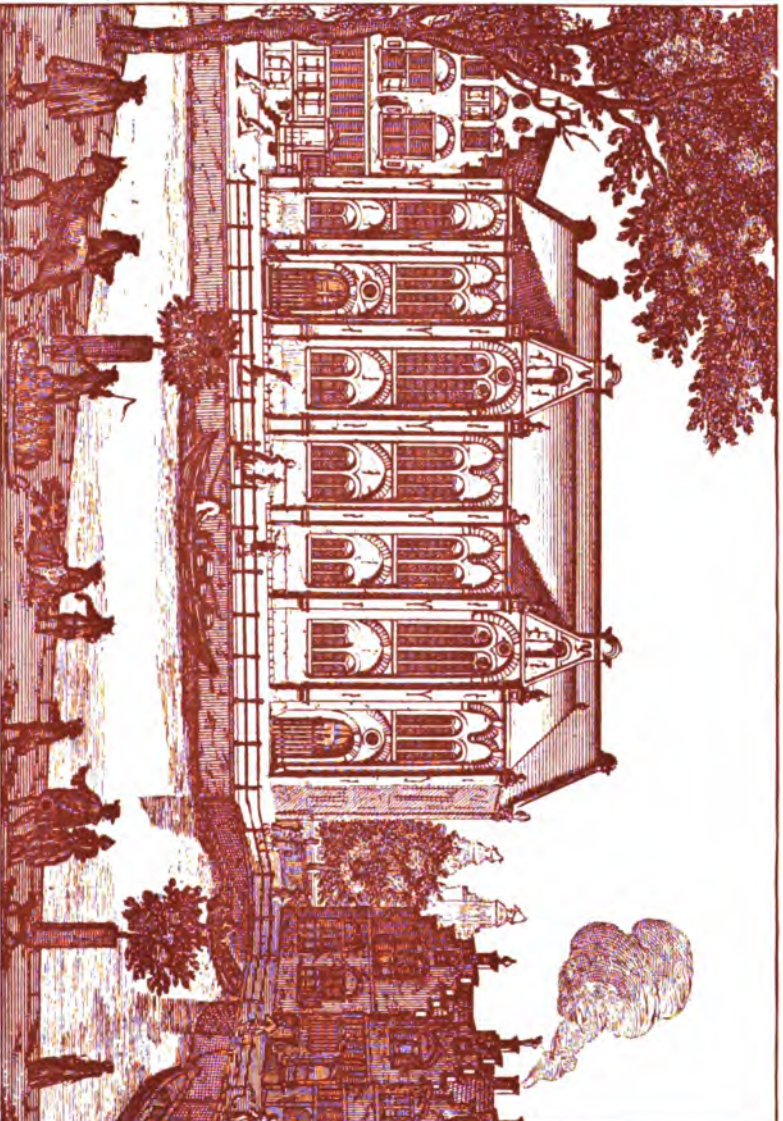
ants, that you and your sainted Lords Predecessors' memory may remain in blessing with us in this new world. It is you, conjointly with your respective forefathers, who, by the grace of God, have largely contributed in times past by sending us godfearing learned and faithful Shepherds to gather a flock into that Sheepfold over which you also were appointed Shepherds by the Arch-shepherd Christ Jesus. You are those faithful Stewards in the Kingdom of Christ who, by supplying Laborers, have promoted God's Husbandry in this wilderness.

All sheep who by this means have been saved from error and perdition in this wilderness will call you blessed. The wheat which through your succor and care has been gathered into the barns of our heavenly Father, shall in the day of the everlasting and infinite life not leave you hungry. Isaiah 95 : 13. Blessed and consecrated hands which are helpful in sowing good seed, whilst otherwise weeds and thorns grow up, injuring the good soil and making neglectful servants suffer for their Indolence, with soreness and wounding of hands which were unwilling to be instrumental in nurturing those plants of the Heavenly Father.

And because we firmly believe that you still bear a hearty affection towards our little Christian Congregation, we, in all due Respect, will on this good occasion give you briefly to understand the situation and condition of our said Congregation.

It is well known to you respectively that, since the death of the sainted Mr. Bernhardus Arentius, we have been many years without Pastor. Hence it is that our Congregation has become dispersed, the young people and many of the older ones have gone over to the so-called Reformed Sect, until, three years ago, at our request, a Swedish minister, Mr. Andreas Rudmann from Pennsylvania, came over but remained with us only a little over a year on

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



THE OLD EV. LUTHERAN CHURCH IN SPUI STREET, AMSTERDAM.

AS IT WAS 1700-1720.

FROM AN OLD PRINT FURNISHED BY THE COLLEGE VAN OUDERLINGEN.

account of the opportunity calling him elsewhere. He did, however, not leave us until by his zeal he had persuaded another person, who had already been living for some years in this country, to have himself at our formal request and call appointed as our present regular Pastor. He is by birth a German, from Saxony, where he studied Theology, and was, according to Christian custom and habit of our Evangelical Church, ordained to the holy Office by the Swedish Lutheran Ministerium of Pennsylvania, on the 24th of November 1703. He has been with us now for nearly two years, and fills his office in such a manner that neither we nor anyone else has anything to remark on his life and work.

Our congregation here is very small, because its members are dispersed far and near throughout the country; the majority of them are poor and many, especially the young people, ignorant on account of the lack of Bibles, Catechisms, Psalm and Hymn books, and it would be of great service here to have a pamphlet in which, by means of short questions and answers, the difference between the Lutheran and the so-called Reformed opinions were exposed, every point thus concluding, "Therefore the Lutheran opinion is the better one."

Notwithstanding the smallness of the salary (our present Pastor is satisfied with it) it is hard and difficult to bring it together. Our church-building also is very much out of repair and will not long be suitable for the holy service, so that we may decide to build a small new church if God will move more such good hearts as our Lutheran fellow-believers at St. Thomas in the West-Indies have proved to be who sent us, as a beginning, three hundred pieces of eight some months ago.

We are the only Dutch Lutheran Congregation in America that is yet all right, and it would be a thousand

pities and unwarrantable, if it can be helped, to let this single little spark be extinguished by those owls who hate the light, especially since we enjoy, through the high laudable English government, every kind of Protection and good-will, and because there is hope that this our congregation, if supported only a little at first, will in this Country rejuvenate itself as an Eagle and be an asylum to many wandering and erring souls.

We do not doubt but you will take to heart our sad condition — the sad condition of a congregation which Christ has bought with his own blood — and as a loving foster-mother not deny us the breasts of your love, care and comfort. We do not pray that your abundance may serve our wants, but the wants of a portion of the Body of Christ who in the day of judgment will to you also say, “as ye have done it unto one of the least of these my brethren, you have done it unto me.” We do not speak for ourselves and our private interests, but for the Church of Christ; we cannot but obtain a hearing from such eminent sustainers of the same as we know you respectively to be, and in firm confidence hold all of you as such. Thus we commend the same to the Grace, Love and Mercy of the great God and our Saviour J. C.; assuring you that with all due respect and true sincerity of heart we sign and remain

Very Reverend and Much favored Lords,

Your very devoted Servants, Friends and Brethren,

(Signed) JUSTUS FALCKNER, Past. Loci,

“ P. BRUYNs,

“ JOHANNIS LAGRANSIE,

“ JOHANN VIET,

“ JOHAN MICHAEL SCHÜTZ,*

“ PIETER WOGLOM.

* This Joh. Mich. Schütz was the father-in-law of Van Dieren.



CHAPTER IX.

A RARE BRADFORD IMPRINT.



THE Reformed Church in New York was in far better financial condition and at first it seems strange that no assistance was proffered or vouchsafed by them to the Lutherans. At this time there was considerable friction in the colony between the Dutch Lutheran and Reformed congregations. The estrangement was partly caused by the orthodoxy of the Lutheran pastor and his close adherence to the unaltered Augsburg Confession.³⁵ Discussions were indulged in, not only by the rival pastors, but by the individual members as well, and heated arguments often resulted.

To place his people in a position the better to uphold their faith and controvert the arguments of the Reformed, Dominie Falckner prepared a little book in the colloquial style of the period, in which he attempted to fortify his

³⁵ *Vide* footnote, page 78.

readers by quotations from the Scriptures against what he designated "Calvinistic errors."

This book, printed by William Bradford, was in the low Dutch language, and was the first Orthodox Lutheran text-book published in America. Falckner was the second Lutheran clergyman to avail himself of the Bradford press; his predecessor having been Heinrich Bernhard Köster, in 1695.³⁶

The title of this work reads as follows:

"Fundamental Instruction | upon | certain chief | prominent articles of the | Veritable, undefiled, Beatifical | Christian Doctrine, | founded upon the basis of the Apostles and Prophets of which | Jesus Christus | is the corner-stone, | expounded in plain, but edifying | Questions and Answers. | By | Justus Falckner, Saxo | Germanus, Minister of the Christian | Protestant so-called Lutheran | Congregation at N. York and Albany. | Printed in New York by W. Bradford, | 1708.

A *fac-simile* of this title page is reproduced upon a following page. The original is in the collection of the Pennsylvania Historical Society.

In the preface, which is also in Dutch, the compiler commits himself absolutely to the symbolism of the Lutheran Church, the confession of the fathers; "which confession," he continues, "and faith by the grace of God, and the conviction of His Word and Spirit, lives also in me, and shall remain there until my blissful end."

He further states that it is to be distinctly understood that the contents of this book are to be taken in strict conformity with the teachings, confession and faith of the Lutheran Church, to which his parents and grandparents

³⁶Vide Dr. Schmauk's "Lutheran Church in Pennsylvania," 1638-1800, and Sachse's "German Pietists."

belonged. He continues : "Both my grandfathers, paternal and maternal, as well as my father, were found worthy by the grace of God to serve in the holy priesthood of his aggressive church."

The body of the book consists, as before stated, of a series of questions and answers. The last two pages are taken up with hymns. The first, of three stanzas of ten lines each, is a Dutch translation of Luther's hymn, "*Wir glauben all an einem Gott.*" This is followed by a hymn to be sung before the sermon, which has four stanzas of four lines each. The last one is a hymn of two stanzas of twelve lines each. These are evidently of his own composition and without doubt are the first original hymns published in the Western Hemisphere.⁸⁷

The whole book is remarkable for its orthodoxy, and it attracted the attention of leading divines in Germany. The celebrated Löscher, in his "Continuations" for 1726, designates this text-book as a *Compendium Doctrinæ Anti-Calvinianum*.

It certainly is greatly to the credit of Dominie Falckner, with his widespread field of labor, that he should have found time to compile the above book. How earnestly he felt for the charges under his care is shown by the fact that he invited his elder brother Daniel to leave Pennsylvania and take charge of the scattered German and Dutch congregations in East Jersey.

Although the chief centers of his activity were Albany and New York, we find this untiring missionary establishing preaching stations at various widely distant points in the Hudson Valley. Geographically speaking, his charge was divided into two parts: one south, the other north of

⁸⁷ No traces of these hymns are to be found in the older Lutheran hymnals accessible to the writer.

GRONDLYCKE ONDERRICHT
VAN
 Sekere Voorname Hoofd-stucken, der
 Waren, Loutern, Saligmakenden,
Christelycken Leere,
 Gegrondet op den Grondt van de Apo-
 stelen en Propheten, daer
Jesus Christus
 de HOECK-STEEN.
 I S.
 Angewesen in eenvoudige, dog stigtelycke
Vragen en Antwoorden,
 Door
JUSTUS FALCKNER, Saxo-
Germanus, Minister der Christelycken
Protestantschen Genaemten Lutherschen
Gemeente te N. York en Alban.en,
 &c.
 Psal. 119. v. 104. *(God) is Woort maecters my*
Kloech; daerom haet sch alle valsche Wegen.
 Gedrukt te Nieuw-York by W. Bradfordt;
 1708

3. *Heer Jezu Christ, Oet Godes Lam!*

My jyn versmet in uwen Naem;
Weest dan in 't midden van ons, Heer,
En geest ons aendacht tot uw Leet.

3. *Heyl'ge Geest, ons in waarheid leyde;*

Uws dienaers mondt en tong bereyde;
Laet 't woort door d'oojen 't hert ingaan,
En help ons doen na uw vermaan.

4. *Heer; onse Godt boven al vermaech*

In die Werken g'openbaert;
My bidden U hert'lyck r'samen,
Werkheet doch des onse deet! Amen.

Heer Godt dyn trouw met g'nacht' berleen

En schick dyn heyl'gen Geest met een
Die ons de waarheid leere;

En geest verstandt, hert, sta, Heer Godt,

Dat ons uw Woort niet is een spoot.

Maer gansch tot U bekeere,

O God, uw g'nacht' daer een dwyfel,

Dat hem wel schick tot uwen pijs,

Al onse doen en leren;

Wat hind'ren mach, dat selve wrade;

Wat boord'ren mach, dat geest beghint;

Te wand'len uwe staden.

2. *En hoor ons wel' Heer by den d'ag*

Wij weten niet hoe siet subje

Passeren onse Dagen.

Licht, g'loof, vrees, brede steden en groten

Leer ons uw Geest, die ons nieuw docht,

Dat wil Hy niet af-lagen.

Hy behoed altydt voer valsche leere,

De doofe wer'l. doch trouw'lyc' wees

Dat sy ons niet verblinde:

Hy deel uyt syn Etenherticheit,

En ons daer door de heyl'gheden

En help mes g'nacht' sin sinnen

the Highlands of the Hudson. Falckner was wont to serve the former in the summer season, and the latter during the winter months. During the summer, in addition to his city charge, he served the congregations at Hackensack, Raritan, Remmerspack, Piscataway, and Elizabethtown in East New Jersey.

His activity extended along the whole valley of the Hudson from New York to Albany and included Loonenburg (Athens), Klickenberg, Four Mile Point, Coxsackie, Kinderhook, Calverack and Phillipsborough. Wherever Dutch or German Lutherans settled there Dominie Falckner was found plying his sacred calling. To the above must be added the German congregations founded after the large immigration had set in during the early years of Queen Anne's reign, which were served in their native tongue by the zealous evangelist.

This latter duty became especially onerous during the absence of the German Pastor, Rev. Josua Kocherthal, and his subsequent death in 1719, when the German Lutheran congregations at Quassaik, Rosenthal, Schawanggunk, Langen Rack, Newtown, Tarbush, Queensbury, Rhinebeck and Schoharie were all visited by Falckner at more or less regular intervals.

Among the papers relating to the Palatines, published in vol. iii. of the "Documentary History of New York," is found the following notice: "*Litra B.* In the Books by our Church,"³⁸ Fol. 28, is to be found that our then minister Justus Falkenier has baptized Ao 1710 Ye 19th April in the house of one of the Trustees, *of* which Time he has continued to serve the People there every year without any Profit of the Glebe."

' That these stations were not merely small hamlets or

³⁸ On Quassaik Creek in Ulster County.

THE OLD QUASSACK CHURCH.—From Rev. H. E. Jacob's "German Emigration, 1709-1740."



isolated farm-houses, is shown by the entries in his register, as he frequently upon the same occasion baptized five, six, eight, nine or ten children. A personal account of his ministrations has fortunately been preserved to us in Biörck's *Dissertatio Gradualis*, before mentioned, published in Sweden, 1731.

Biörck there states: "The care of these churches [the Dutch Lutheran Churches in New York] was therefore [after the illness of Dominie Rudman] committed to



ANCIENT ARMS OF NEW YORK.

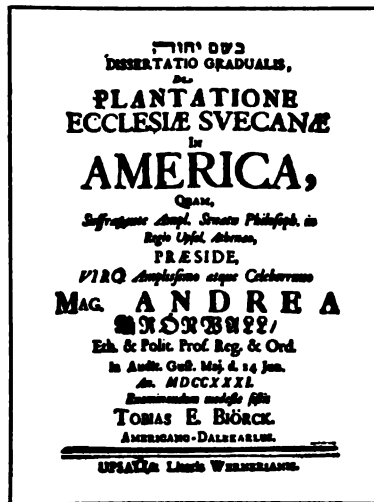
Magister Justus Falckner, a German, and the planting of them brought forth, after some time, so plentiful a harvest that seven churches successively ordained in the same way might be enumerated, as Falckner intimates in a letter to Magister Sandel, dated New York, September 28, 1715.

"In the Jerseys, there I visit three small Lutheran congregations³⁸ living a great distance one from the other, all

³⁸ These congregations were in Bergen County along the Hudson, and evidently do not include those on the Raritan, which were ministered to by his brother Daniel.

these three consist of about one hundred communicants, the most poor people and poor settlers.

“In the Province of New York I serve four small Lutheran congregations, & all these four consist in all of about one hundred constant communicants, besides strangers going & coming in the city of N. York, so that in all I have seven congregations, whom to serve I must yearly travel about twelve hundred English miles.”



Biörck then adds, “Thus these men were punctual enough in meeting, although scattered far and wide. Moreover :

“Mr. Kocherthal resideth as yet for the most time in one place on Hudson’s River, but visiteth two places on the other side of the river, where particular Lutheran congregations meet. He has been as yet but once with those Lutheran Palatines that live in the Mohacks’ country.

“We have brought forward these things so much out

of our way, in order to make it clear that the splendor of the Gospel had already shone in such various places of America."

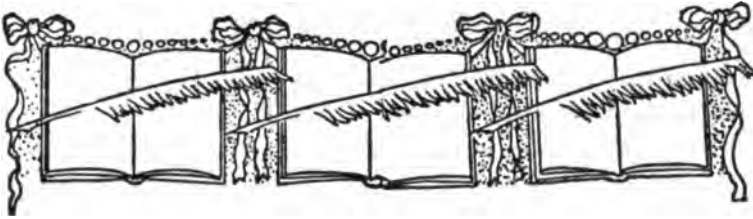
To reach these widely separated stations was a serious question. No regular conveyances existed; the only means of intercourse was either by canoe on the water courses or on horseback through the almost trackless forest, unprotected from the elements and exposed to the dangers from wild beasts and a treacherous savage. Still, even these dangers failed to deter this pioneer missionary from his path of duty.

Great as was this widespread field of his ministrations, we have records that he, in addition, found time to extend his labors and spread the Gospel among the negro slaves in the colony, as well as the Indians who still remained in the vicinity.



*Dit is het zegel
Copij van D. Falckner*

SEAL OF DOMINIE JUSTUS FALCKNER (ENLARGED).



CHAPTER X.

FALCKNER'S CHURCH RECORDS.



THE old church records and registers of the venerable Trinity Lutheran Church (now St. Matthew's at the corner of Broome and Elizabeth Streets) give us the best insight into the untiring energy and piety of Justus Falckner.

It is indeed fortunate that these records have been preserved to the present generation. They were saved from destruction during the great

conflagration in 1776 by the heroism of the pastor, who rescued them from the burning parsonage at the peril of his life; after which they were securely placed in the cellar of the new church, and were forgotten until found by chance a few years ago; and now by the courtesy of the Reverend John Henry Sieker, the pastor of the church, they have been placed at the disposal of the present writer.

Dominie Falckner evidently considered the Church Book of the New York congregation as his official register, and

copied his ministerial acts upon its pages, irrespective of where they were administered.

This interesting relic had been procured some time previous to the arrival of Dominie Falckner, as is shown by a memorandum or two in pastor Rudman's handwriting. No effort seems to have been made by the latter to keep a separate record of his ministerial acts in New York, and they were without doubt entered upon the records of the Wicacoa church, which was his official station.

It was consequently left to Justus Falckner to open the church register of the Trinity Lutheran congregation in New York. This book is the oldest systematic Lutheran record in America, and is in the unmistakable handwriting of the pastor.

On the first page it states that "this is the Church Register (*Kercken-Boeck*) of the Christian Apostolic Protestant Lutheran Congregation, according to the unaltered Confession of Augsburg, in New York, and the other thereto belonging places in America."

Then follows a brief list of contents :

"An inventory of books and papers belonging to the Church, folio 3.

"Baptismal Record (*Doop Register*), folio 79a.

"Register of such persons as partook for the first time with our Christian Apostolic Protestant Lutheran Congregation of the Holy Sacrament, folio 87b.

"Register of such as have been dismissed by the congregation, folio 109.

"Register of such as were married by the pastors of said congregation, folio 145.

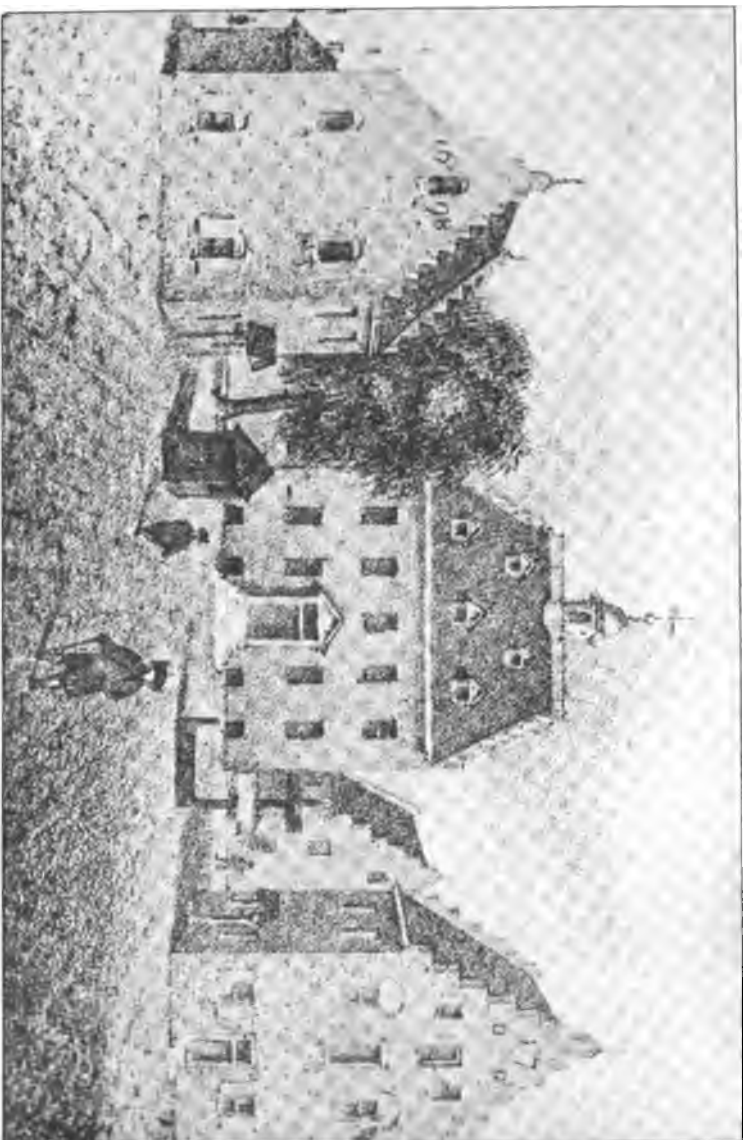
"Burial Register, folio 185.

"Register of Church Officers, folio 316.

"Justus Falckner, Saxo-Germano nf. Ecclia. Orthodox Lutheran Belvie Nov-Eboraci in America, Pastor."

To the historian the most interesting item on the above page is the reference to an inventory of church papers, then (1704) in possession of the corporation. They consisted

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



STREET SCENE IN NEW YORK AT THE BEGINNING OF THE XVIII CENTURY.

STADT HOUSE OF NEW AMSTERDAM, BUILT 1642.

KERCKEN-BOECK

2^{te} De Christelijke Apostolische Protestantische Lutherische
Kerkente tegevoen d'onsaarderte Confessie van d'ouwsticht
in Newyork en andere daer toe behoorende plaatsen
in America's

Wolff van der Boeck

Inventory van de Boeken in papieren, aan de
Kun. bevoerende. - - - - - 1863.

of several bundles or packages of documents, and were labelled "Church papers," Packet I., II., etc., respectively. These documents have long since disappeared; the only record of them which has come down to us being Falckner's inventory in the *Kercken-Boeck*.

Among the itemized list, Packet No. II. would be of exceeding interest if it were still in existence, as it contained among other documents, the following :

Item No. 5.—The congregational call of Justus Falckner.

" 6.—Rudmann's letter to Falckner, and Falckner's reply and acceptance.

" 8.—A personal report from Falckner to Rudmann.

" 9.—The engrossed Diploma of ordination granted to Justus Falckner, and signed by the three Swedish pastors on the Delaware.

These documents were deposited by Justus Falckner with the congregation upon his acceptance of the charge. A fac-simile of this diploma was given in a previous chapter.

The body of the book is divided, as the table of contents indicates, into six divisions. Reference has already been made to Dominie Falckner's first entry and *votum*.

The first ministerial act recorded was a baptism administered in the barn of Cornelius van Boskerk at Hackensack in East Jersey, on Monday, February 27, 1704. Upon this occasion were baptized three children after a full morning service. On April 17, following, which was Easter Monday, Falckner baptized a daughter of Pieter A. van Boskerk in the church at New York. These four baptisms were entered upon the register at the same time in the Low Dutch language, with the following *votum* :

"O Lord! Lord, let this child, together with the three above written Hackensack Children, be and remain engrossed upon the book of life, through Jesus Christ. Amen."

Almost every one of Falckner's entries closes with a short prayer or *votum* for the future welfare of the person

18

Doopt Register.

Voor de Christelijke Protestantische Lutherische Gemeente in Newyork, Nova Caesarea, Albania en andere daertoe behoorende plaetfen in America Septentrionali

Anno Christi 1704.

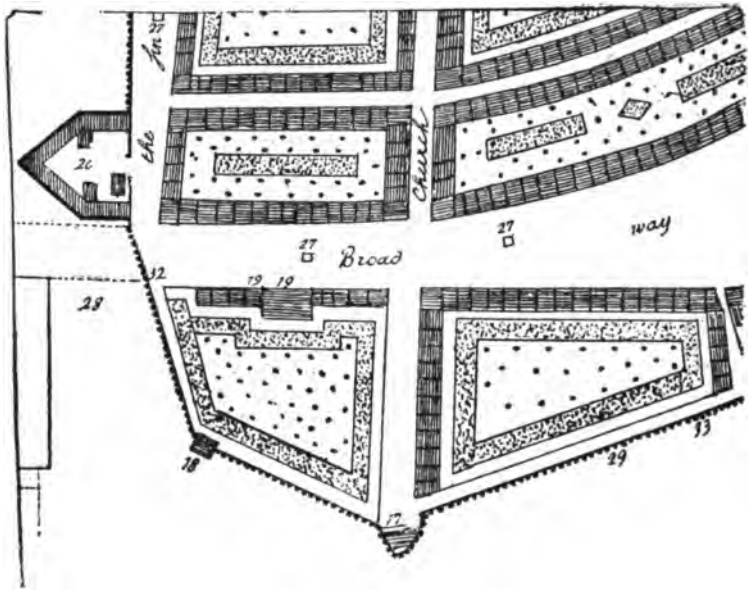
- Anno 1704 d. 27 Februarij heb ik gedoopt tot Hackinsack in Nova Caesarea nae gehondene voormiddag Predicatie in de Schuer van Cornelius van Bofhkerck, naevolgende drie kinderen
- 1) Durck jonge Soon van Mattheus Corneliusen en syner Huysvrouw Trintje, geboren op Hackinsack
 - 2) Gehuygen waren Albert Saboriski en syn Huysvrouw Magdalena Laurens jonge Soon van Laurens van Bofhkerck en syner H. Vrouw Henrichje
 - 3) Gehuygen waren Martin Meyer, en Margareta Janzen.
 - 4) Alida jonge dogter van Rudolph Berg en Catharina synes H. Vrouwen Gehuygen waren de moeder selve en een Michael
- Anno 1704 d. 17 Aprilis op de tweede Paechendagh gedoopt monse kercke tot Newyork Antje jonge dogter van Pieter van Bofhkerck en syner Huysvrouw Trintje geboren op Conapels-Hoek d. 26. Decemb. 1703. Gehuygen waren Heere Major de Bruyn en Gertje de Huysvrouw van Bernst Christiaan
- O Heere, Heere Laet dit kind met de barm-

FACSIMILE OF EARLIEST BAPTISMAL RECORD.

mentioned; showing the deep interest this devout shepherd took in the spiritual welfare of his flock, irrespective of their nationality or social position. Dutch, English, German, Negro and Indian all lost their individuality with this

pious evangelist, whose only aim and object it was to extend the Church of Christ in the wilds of America, according to the precepts of the Augsburg Confession.

The following short prayers follow the respective baptisms during the first year of his ministration :



SECTION OF OLD MAP SHOWING LOCATION OF TRINITY LUTHERAN CHURCH DURING DOM. JUSTUS FALCKNER'S TIME : NO. 19, CHURCH AND PARSONAGE ; NO. 28, LOT WHERE TRINITY P. E. CHURCH WAS BUILT.

“ O God, let this child be and remain a child of salvation through Christ. Amen.”

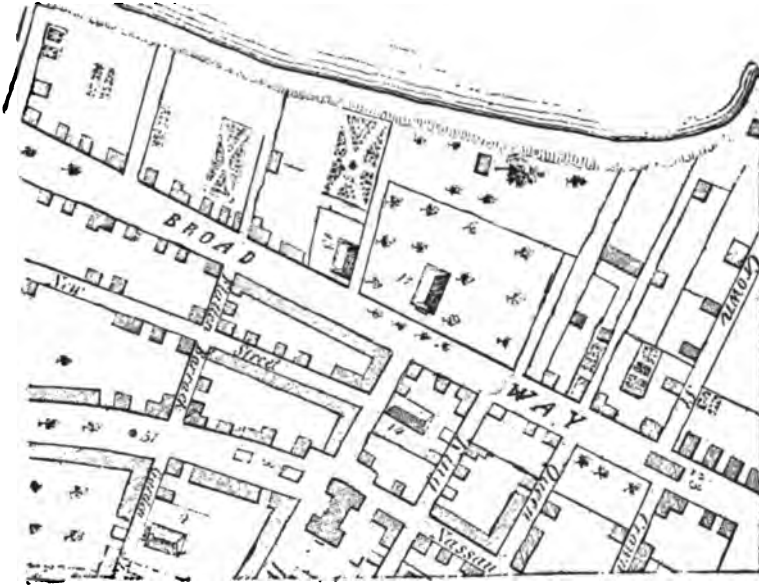
“ Lord, let this child also remain forever within thy everlasting grace and favor, through Christ. Amen.”

“ O God, let this child be included and remain in thy eternal favor, through Christ.”

“ O Lord, we commend this child unto thee, for both

temporal and eternal welfare, through Christ. O my God, may this child be and remain a member of thy kingdom of grace and glory, through Christ. Amen."

The baptism of children of English parents was usually recorded in the English language.



SECTION OF MAP OF 1740 SHOWING LOCATION OF TRINITY LUTHERAN CHURCH DEDICATED BY DOM. DANIEL FALCKNER, JUNE 29, 1729.
13, LUTHERAN CHURCH. 12, TRINITY P. R. CHURCH.

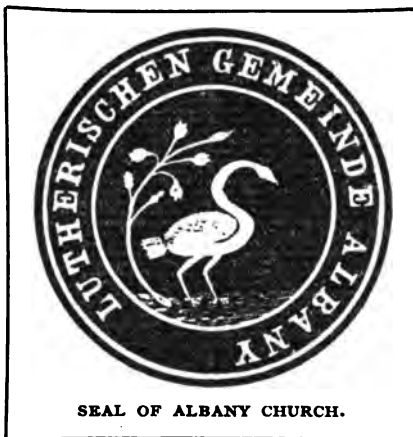
"Baptized d. 10 Octobr, 1704 in ye House of Mr. William Chambers, Richard, son of Mr. William Chambers *en* his wife Sarah, born d. 10 ditto.

"Bless, O Lord, this child also with everlasting happiness, through Christ Jesus. Amen.

"Anno 1707, the 1, Juni [literal transcript], being Whitsunday, baptized, in our Lutheran Church at Al-

bany,⁴⁰ Elizabeth, young daughter of Lieutenant Richard Brewer & Catherine his wife, born the 11 of March of this year. Godfather was Lieut: Henry Holland, God mother Madam Elisabeth Weems and Mrs. Margareta Kollnis.

“Grant, O Lord, that this Childt never cast away the



grace which thou has Schworn, yea given by the Covenant of Baptism trough Jesus Christ our Lord. Amen.”

Among the many interesting items in the baptismal register is the following:

In the year 1705 were baptized a daughter of Are of Guinea, a negro, and his wife Jora, both Christian members of the congregation. Falckner concludes with this *votum*:

“Lord, merciful God, who lookest not upon the person, but from whom different creatures that fear thee and do right find favor, let this child be clothed in the white robe

⁴⁰The first Lutheran Church in Albany, fronted on Pearl Street, between Howard and Beaver, long since known as Centre Market.

of innocence and righteousness, and so remain through the grace of Christ, the Saviour of all mankind. Amen."

One of the most impressive incidents during Dominie Falckner's pastorate in New York occurred on Easter Sunday, 1708. It was a clear, bright April day with the harbingers of spring singing in the air, and the warm sun calling all vegetation once more to put on its garb of ver-

ANNO CHRISTI

1704

*Syn ten eerstenmael tot het Hooghheylige Sacrament
Des Lichdens en Bloeds Jeshu Christi in onse
Christelyke Protestantse Gemeente toegelaeten
wordten naevolgende Personen.*

In Newyork

1. *Catharina Vietts Mr. Johan Vietts Huys Vrouw*

2. *Charles Beeckman*

3. *Elsje La Grancie*

In Albanien

4. *Maria Johan Everlffen Huys Vrouw.*

*Laet o Heere Jeshu Christe dese Personen
ware levendige Lidmaten aan u Heylig
Lichaem syn en blyven amen!*

RECORD OF FIRST COMMUNICANTS.

ture; indeed a typical Paschal day, when all nature seemed to rejoice.

The church was decorated with budding boughs and spring flowers. The Paschal candles burned brightly on either side of the crucifix upon the altar, all indicative of the glorious resurrection to be celebrated.

It was, however, a gala day in the church independent

of its being one of the most joyous festivals. The full order of morning service (*Haupt-gottesdienst*) was completed, to the reading of the last collect, when a baptism somewhat out of the ordinary course was administered. The candidate was a Carolina Indian, who was a slave held by Peter Woglam.

When the former first expressed a wish to become a Christian, it became a question whether if he were admitted to the Church he could still be held in bondage and treated as a slave. The master naturally objected, in the fear that he might lose his servant. The Indian, however, settled the question by stating that he was willing to remain in servitude in this world, provided he was assured that he would be free and equal in the skies beyond.

Dominie Falckner, when he heard of the circumstances, examined the Indian, found him sincere, and concluded to accept him, and instructed him in the catechism and the tenets of the faith.

Upon the Sunday in question, after the holy Eucharist had been celebrated, the Indian slave, after having been duly prepared, was called up before the altar and publicly catechised in presence of the congregation by the pastor and wardens. He was then asked by Dominie Falckner whether he solemnly promised before the omnipotent Lord and this Christian congregation that he would, after he was received into the Church, continue to serve his worldly master and mistress as faithfully and truly as if he were yet in his benighted state.

Upon the Indian giving his solemn promise that he would, Dominie Falckner proceeded to baptize him, after he had driven out the spirit of evil with the ancient exorcism according to the Lutheran ritual: "*Darum, du vermaledeyter Teufel, erkenne dein urtheil, etc.*"

Fifty Shillings,
at half a farthing per diem Int.

(No. 1062

THis Indented Bill of *Fifty Shillings*, due from the Colony of New-York, to the Possessor thereof shall be in value equal to Money, & shall be accordingly accepted by the Treasurer of this Colony, for the time being, in all publick Payments, and for any Fund at any time in the Treasury. Dated, *New-York*, the 1st of *November*, 1709. by order of the Lieut. Governor, Council & General Assembly of the said Colony.

R. Lutting
R. Walter
Jon. Jansen
J. B. Smith

SPECIMEN OF MONEY IN WHICH DOMINIE FALCKNER'S
STIPEND WAS PAID.

The name given to the new convert was "Thomas Christian." The ceremony closed with the invocation by the Dominie: "That the Lord would henceforth cause this unbelieving *Thomas* to become a believing *Christian*." The morning service closed with the benediction.

History is silent as to the fate of this poor Indian slave who thus voluntarily embraced the Christian faith. Presumably he continued to serve his master and mistress, according to his solemn promise, with the same fidelity as before. Whether his bonds were ever relaxed, or whether his subsequent treatment was worse we do not know.

A somewhat similar ceremony was performed at Albany four years after the above. The convert in this instance was a negro slave. The entry in the old register reads:

"Anno 1712, January 27, baptized at Loonenburg in Albany, Pieter Christian, a Negro and slave of Jan van Loons of Loonenburg, about thirty years of age. He has promised among other things that he will hereafter, as well as he has done before, faithfully serve his master and mistress as servant.

"Grant, O God, that this black and hard Negro-heart be and remain a Christian heart, and he may be numbered among those who are clothed with white raiment before the throne of the Lamb, through the merits of the Lamb of God who bore the sins of the world. Amen."

Under date of February 28, 1710, Dominie Falckner records the baptism of Louisa Abigail, daughter of Pastor Josua Kocherthal and his wife Sibylla Charlotta.

Among the many curious entries in the baptismal record, the following is interesting as it illustrates the orthodoxy of the Dominie. It appears that during his absence two members of his church called upon the English Episcopal minister, Rev. John Sharpe, to baptize their children.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



C. H. KAIN, ESQ., PHOTO.

SWEDISH CHURCHES ON THE DELAWARE.

ROCKS SHOW SITE OF FORT BUILT BY MINUET 1638. THE CHURCH STOOD WITHIN THE ENCLOSURE (WILMINGTON).

MONUMENT ON SITE OF CRANEMOOK CHURCH, 1687-1699, ON BANKS OF DELAWARE, NEW EDEN PARK.

This fact evidently pained him deeply, as will be seen from the appended *votum* :

"Nov. 30, 1712. During my absence Mr. John Sharpe⁴¹ baptized the young daughter of Christian Streit,⁴² named, Maria Magdalena, born in New York, etc.

"December 28, 1712. Also baptized by Mr. Sharpe, the young daughter of Johann Phillip Tays, named Christine Elizabeth, born in New York, etc.

ANNO CHRISTI. 1717.

Anno 1717. Den 26. heeft Mr. William Vesey, Commissarius en Predicant van de Engelse Kerke in N. York, bij Licentie van Sr. Excellence Robert Hunter, toen Gouverneur van de Provincie, mij Justus Falkner, Predicant van de Protestantse, Luthergsche Gemeente, in mijn stude in Little Owens-Street in N. York, conuileert en inde te licht heeft uitgeleend, met deerbare Jonge Goetver Gerritje Hardike, geboren in de Provincie van York in de County Albanie. Ich dank U niet, Heere Jezu, ghy zegenet mij dan. Amen.

FAC-SIMILE OF DOMINIE FALKNER'S ENTRY OF HIS MARRIAGE.

"Lord, Lord God! Merciful, gracious and forbearing, of great mercy and consideration, which thou showest unto us in a thousand ways by forgiving us our offences, tres-

⁴¹ The Rev. John Sharpe, a clergyman of character and ability, was one of the early clergy upon the rolls of the Society for the Propagation of the Gospel in Foreign Parts. His chief station under the society was in East Jersey. Prior to this he appears to have been stationed in Maryland, probably under orders of the Bishop of London. (Nichols to Stubs—Perry's Historical Collections, vol. iv., pp. 54, 349). But little is known of this clergyman. Upon the rolls of the venerable society he is entered as having been sent out in 1704, after which his career, so far as the society goes, seems to be a blank, for immediately after his name and date is entered "resigned." According to the above entry by Dominie Falkner, he was still performing religious rites as late as 1712. Another account names him as a chaplain at New York. The diary of Rev. Sharpe is now in the collection of the Historical Society of Pennsylvania.

⁴² Christian Streit, a grandson of this man was ordained to the Lutheran ministry together with Muhlenberg's two younger sons, at Reading, October 25, 1770. See *Hallische Nach.*, new ed., 633.

passes and sin, let not one of the above standing names be blotted out from thy book [on account of having been baptized by a minister of a different faith], but let them be therein written and remain there through Jesus Christ, thy beloved Son. Amen.”⁴³

In the marriage record the following personal announcement is perhaps the most interesting :

Under date May 26, 1717. “On Rogate Sunday did



Reverend William Vesey, commissary and preacher of the English Church in New York, on a license of his Excellency Robert Hunter, at the time Governor of this Province,

⁴³ *Heere, Heere Gott, Barmhertig ende Genadig ende Lanckmaedig ende van groote Genade ende Trouwe, di Ghy bewyst in duysent leeden ende vergeeft misdaad, oventreedinge ende Soude, laat doch niet een van de boven staande naamen wyt n Boek nytgedelgt woorden, maar laat se daarin geschreewen syn en blyven door Jesum Christum, uwen lieven Soon. Amen.*

Me, Justus Falkner, pastor of the Protestant Lutheran congregation, in my house in little Queen street in New York, marry and consecrate in the bonds of holy matrimony with the honorable virgin, Gerritge Hardick, born in the Province of New York, County Albany.

“I leave you not, you bless me then. Amen.”

Three children blessed this union: Anna Catherina, born in New York, July 17, 1718; baptized in the church on July 20; and Sara Justa, born at Loonenburg, May 5, 1720; baptized May 8; married Niclas van Hoesan, December 22, 1738; Benedictus, a son, born April, 1723; baptized at Calverack, April 11th.

In June, 1717, a letter of thanks was sent to the Amsterdam Consistory for aid and assistance rendered the struggling congregations in the valley of the Hudson. The original document, signed by Dominie Justus Falckner, and sealed with his coat of arms, is still preserved in the archives of the old Lutheran Church at Amsterdam. Following is a verbatim translation:

NEW YORK, JUNE 12, A^o 1717.

Respective Very Reverend, Reverend, God Devoted, Highly and Very learned, Highly and Very Respectable, Highly and Very honored Lords and Brethren in Christ.

When one of our Brethren, by the name of Johan Michael Schütze, was in Holland on his own business last year, he, from the zeal and Christian affection towards our true Religion of which he is possessed, prayed your assistance for a new church here in New York.

And you, being filled with and rich in that true charity the nature and character of which is tireless, have, in compliance with his said prayer, presented him with One hundred Dutch Guilders. We herewith render you, in duty

bound, our heartfelt thanks for this beneficence and others received from you, with the assurance that we shall take all possible care to deport and show ourselves good Stewarts of your charity. And that we shall not cease heartily to wish and pray that our Emanuel may be a Shield and great Reward unto you and his congregation under you; craving that we ever may have the honor to call ourselves, to sign and to be

Respective, Very Reverend, Reverend, etc., Your
grateful, sincere and faithful Brethren,

(Signed) JUSTUS FALCKNER, Past. Eccle. etc.

“ PIETER WOGLOM,

“ BAEREN VAN HOOREN,

“ PIETER VAN LOPPERSE,

“ JOHANNIS LOGRANSIE,

“ CHAREL BECKMAN.

Address

to

the Reverend Highly laudable
Consistorium and Church Council
of the unaltered Confession of
Augsburg in Amsterdam, at Amsterdam.

In the performance of the arduous duties called for by his widely extended field of labor, the Dominie had but little time for rest or the enjoyment of home life. Forced as he was to be away from wife and babes for weeks and months at a time, his lot was by no means a sinecure, and to make matters worse, so beloved was he that the people, wherever he happened to be, were loth to see him depart for his next station, and would exact promises for a speedy return.

In their attempt to secure his services, the various congregations even went further, and provided glebe houses

that should be ready at all times for the pastor and his family. This was the case at Loonenburg (Athens) or at a place called Klinkenbergh. He also lived for a time at Calverack, and other outlying points, such as Prewen-haeck.

That notwithstanding his arduous duties, Dominie Falckner still remained in touch with his clerical brethren on the Delaware is shown by correspondence with them, and by entries in the Diary of Pastor Andreas Sandel. The last one reads :

"July 9, 1718. I sent same day by mail a packet to New York, enclosed to Pastor Falkner, to be forwarded by the first vessel bound for England." This letter has reference to Pastor Sandel's journey to Sweden.

In addition to Dominie Falckner's arduous and exacting duties incident to his widely separated charges and scattered congregations, a factor arose towards the close of his administration, which caused him much concern. This was nothing less than the attempt of one Johann Bernhard Van Dieren, a tailor by trade in New York, to usurp the place as pastor in some of the congregations under Dominie Falckner's charge. Van Dieren claimed to have been sent to New York as a pastor by Rev. Boehme, court preacher at St. James, London, but had no proof of his claim.

It was not known heretofore that Dom. Falckner was in any manner involved in this controversy. The finding of his correspondence by the present writer throws considerable light upon this episode in our early religious history.

It appears that Dominie Falckner wrote to the Swedish pastors on the Delaware for advice in this matter, a translation of Dominie Andreas Hesselius', the Swedish provost in America, Latin opinion is here presented :⁴⁴

⁴⁴ Translation by Rev. H. E. Jacobs, D.D.

“As to Bernhard Von Dieren I have been able to discover nothing except his singular zeal (would that it had been more wisely directed) for serving the church which he canvassed with such earnestness and such cares and troubles. I only dread that much injury may result; for if he be unfortunately transferred to administer affairs for which he has not been fitted, he must neglect both his order (?) and their duties, and corrupt those of others. If, as he professes, he be actually a Lutheran, I wish, that, being mindful of Luther’s doctrine, he would acquiesce in his words: ‘Await the One who calls thee; meanwhile, be secure. . . . If He (?) need thee, He will call thee. No one is enriched by the word, unless one who, without his wish, is called to teach.’ How in every way this declaration of Luther is harmonious with the practice of the ancient and purer church, the words of the Emperor Leo will stand. The minister of the word of God ought to be so free from ambition that he is to be sought for as one who has to be constrained; being asked for he retires, and being invited he shrinks back. Let the necessity of making an excuse be his own recommendation. Only he, is worthy of the ministry who is ordained unwillingly.

“Such is the opinion of

“ANDREW HESSELIUS, Pastor at

“Christiana and Provost of the

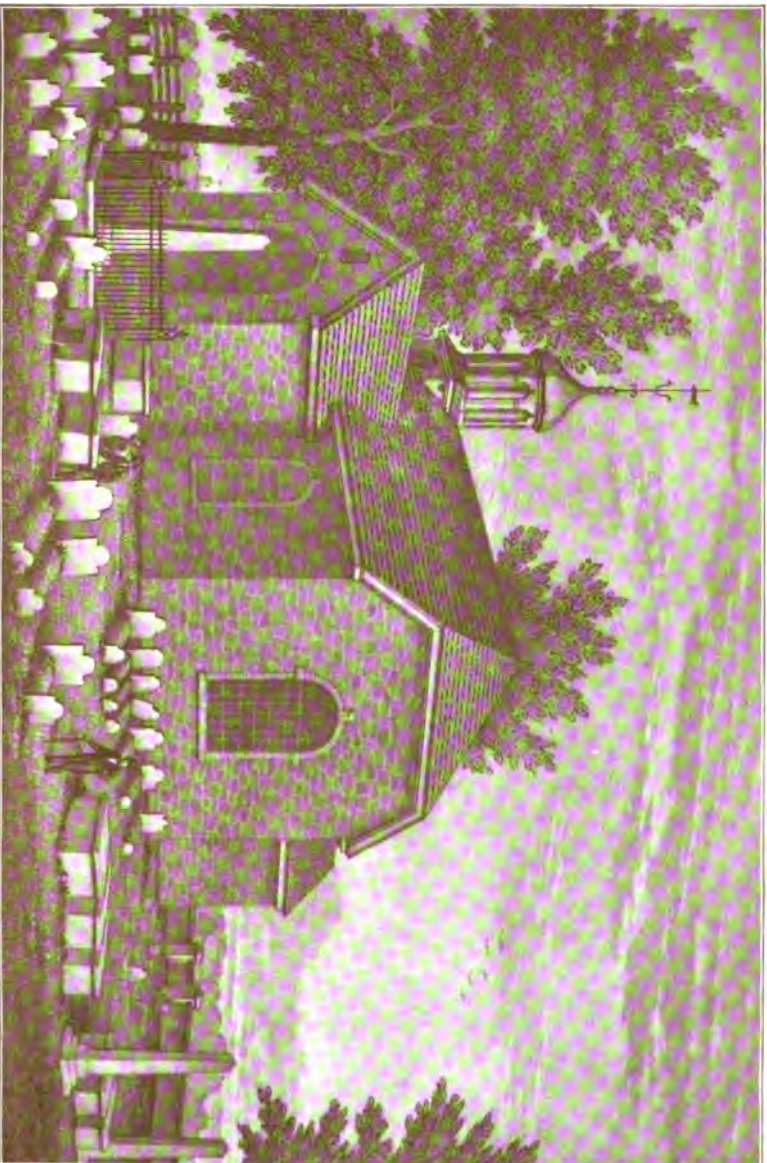
“Swedish Churches in Pennsylvania.”

In a letter to Dominie Justus Falckner, dated 1721, on the day of St. James the Apostle.

A partial account of Dom. Falckner’s part in this controversy will be found in the final chapter of this memorial.

Dominie Justus Falckner’s married life proved of short duration. We know but little of his movements, except

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



SWEDISH CHURCHES ON THE DELAWARE.

HOLY TRINITY (OLD SWEDES), WILMINGTON, DELAWARE, ERECTED 1698.

FROM A DRAWING MADE IN 1840.

what can be gleaned from his official entries, which show that he continued to cover the whole territory of eastern New York, Long Island and Staten Island.

The last entry found in his private diary, and copied into the old church register by Pastor Knoll, shows that he was at Phillipsburg early in September, 1723 :

"Sept. 4, 1723. Baptized at Phillipsburg ⁴⁶ at the upper mill, in the house of David Sturm, Johann Peter, born in the middle of June; *ibidem*, Father Pieter Hentz, mother Maria, Witness Johann Birger."

After this his history becomes a blank, the only documentary notice being a memorandum made by Pastor Knoll in the records of the Lutheran church at Newburgh: "Pastor Justus Falcknenier, deceased. Anno, 1723."

According to the above record, which is no doubt correct, Justus Falckner died at the early age of 51 years, after having faithfully served the various congregations under his charge for twenty years.

What were the circumstances of his sudden end cannot be told. Whether he died alone among strangers, or amidst his young family, is an unanswerable question. Not even his burial place is known, nor whether he was buried with the rites of the church in consecrated ground, or in some unknown corner.

However, should any record be found to shed some light

⁴⁶ Philipsburgh or Philipsborough was a manor granted to Frederick Philipse by royal charter in 1693. The lands continued in possession of the family until 1779, when they were confiscated by the state of New York. The manor included the present city of Yonkers and extended some distance above. Its boundaries, as defined in the charter, were as follows :

"All that tract of land upon the main, bounded to the north by a rivulet called by the Indians, Meccackassin, so running southward to Nepperhan, from thence to the kill Shorackkapock and to Paparinnomo, which is the southernmost bounds, then to go across the country, eastward by that which is commonly known by the name of Bronx's river."

upon the last hours of this devout shepherd in the fold of Christ, it will no doubt show that he died in the full performance of his duty, true to his ordination vows.

As to his family, it is known that after the father's death the widow with her three young children took up her abode at Loonenburg, where the latter grew up in the Lutheran Church, and were confirmed and married according to its ritual.

One of the last official acts recorded by Dominie Berkenmeyer, prior to his death in 1744, was a baptism of a second son of one of his church officers — Benedictus Falckner, a grandson of his immediate predecessor.

Justus Falckner is represented by all accounts as a lovely, winning character, a man of excellent gifts, good education, fine mind, devout, of decided Lutheran opinions, active and of great endurance. In fact, he was an ideal pastor, who entered into his office with the full knowledge that without God's grace nothing could be accomplished. As has been shown, his field of labor extended along the Hudson as far north as Albany and landward to Long Island and Raritan in New Jersey.

His services, nominally confined to the Dutch and Germans of the Lutheran faith, were extended to all, irrespective of creed or color, as is proved by the mention of baptisms of both negroes and Indians from the earliest days of his ministry.

Nothing could show the devout and sincere mind of Justus Falckner in bolder relief than the entries of his official acts in the church register, a *votum* being added in every case.

From the documentary evidence come to light of late, and which forms the basis of the majority of these pages, it is shown how the influence of the Pietists of Provincial

Pennsylvania spread beyond the bounds of that Province and extended over New York and the Jerseys. No matter what the immediate causes may have been that induced the Falckner brothers to leave their original home in America, how the factor time is apt to set all matters right is evidenced in the history of the elder Falckner and the controversion of the Pastorius slanders.

To the devout and pious Justus Falckner, who first came to the western world as a Pietist and mystical Theosophist, with the avowed intention there to prepare himself for the coming of the Redeemer, history will ever point as one of the most devout and sincere missionaries and brightest characters in early German-American history.

Although for years almost forgotten by the present generations that now compose the congregations formerly served by him, their very existence at the present day, after the lapse of two centuries, and the fact of their still adhering to the Lutheran faith as based upon the unaltered Augsburg Confession, are his best monuments. They are living memorials, far greater than either shafts of granite or tablets of bronze made by the hands of man.

As a fitting close to this sketch may be quoted the conclusion of the ritual formerly used by the Theosophical Brotherhood of which at one time he was a member—

“MAY GOD GRANT HIM A BLESSED
RESURRECTION.”





CHAPTER XI.

THE VAN DIEREN CONTROVERSY.



THAT Dominie Justus Falckner had more or less trouble in his extended field of labor, is an indisputable fact. It has, however, not been known heretofore that Falckner was in any manner concerned in what is known as the Van Dieren Controversy.

From an extended fragmentary report, found among the loose papers in

the archives of the old Lutheran church in Amsterdam, we obtain a clear insight into how this controversy arose, together with Dominie Falckner's action in the premises. We learn how a journeyman tailor married the daughter of one of the officers of the New York church, and then set himself up as a preacher. We also learn much of the history of the New York congregation. Unfortunately the last page of this report, bearing date and signature, is miss-

Willem Christoffel Berkenmeyers

Bedienaars des Heyligen Euangeliums van de

Nederduytsche Gemeente

T E

Nieuw-York, Albame en daar ontrent,

Insgelyks

der Parochye der *Palatynen* by *Quassayk*,

DE ONVERANDERDE A. C. TOEGEDAAN,

G E T R O U W E

HERDER- en WACHTER

S T E M

Aande Hoog- en Neder-Duitsche Lutheriaanen

in dese Gewesten,

eenstemmig te zyn vertoont

met twee *Brieven* en andere Redenen *Lutherischer Theologanten* &

A A N G A A N D E

't *Van Dierensche* Beroep,

E N

De Henkelsche Bevestiging.

Te *Nieuw-York*, by *J. Peter Zenger*, A. C. MDCCXXVIII.

ing. It is, however, undoubtedly in the handwriting of Pastor Berkenmeyer, who was Falckner's immediate successor, and it was his first report to the Amsterdam Consistory upon his arrival in New York, September 22, 1725.

There appears a date, 1721, in pencil upon the first page. This is correct, so far as it refers to the Latin letter of Dominie Andreas Hesselius to Dominie Justus Falckner which is appended to the report.

This report with the local matter left out formed the basis for Berkenmeyer's controversial pamphlet printed by Zenger in 1728, the title page of which we reproduce on the opposite page.

William Christopher Berkenmeyers | Minister of the Holy Evangels to the | Low Dutch congregation | at | New York, Albany and parts adjacent | as well as | the Parish of Palatines at Quassayk | Addicted to the Unaltered A[ugsburg] C[onfession] | Faithful pastoral and guardian Call | to the High and Low Dutch Lutherans | in these wilds | to be of one accord, demonstrated | by two letters and other fundementals of Lutheran Theologians | Concerning | the Van Dieren Vocation | and | The Henkel Ordination | At New York by J. Peter Zenger, A. C. 1728. |

The writer is indebted to Pastor Van Wijk, Jr., of the Amsterdam clergy for a verbatim copy of this interesting document, which gives us so many new and interesting historical facts concerning our early religious history.

TRANSLATION.

RIGHT Reverend, most learned, as also Most Noble and Illustrious Sirs, particularly our Most Kind and esteemed Patrons!

I regard it as my duty, not only to express my thanks in particular to you, Right Reverend, Most Noble and most

learned Sirs, for the favors which you extended to me during my sojourn in Amsterdam and after my departure, in the positive assurance that God will extend his blessing to each and all of you, but also to advise you of what passes here, and give you an accurate account how I found the condition of this congregation upon my arrival.

The contentions within the congregation and the letter resulting therefrom were caused by the following conditions :

There is a member of our congregation in the city one Johann Michael Schütz, a tailor, who gave his daughter unto a man who left the needle and assumed the pastoral office, over which there had been many a dispute even during the lifetime of Dominie Justus Falckner, who as he felt his end approaching admonished the wardens and vestrymen to seek their refuge with the Right Worshipful Consistory at Amsterdam.

The only obstacle in their way, however, was the heavy expense, which it was impossible for them to assume. In this dilemma Johannes Sybrand, who was a seafaring man, volunteered, as he then stood prepared to go to England, to assume the personal expenses of the Dominie, and to go over to Holland to procure [a pastor] from thence, provided that they would supply him with a collection-book. Now as they imagined that they were not risking or were responsible for more than the charges on the Dominie's baggage, the majority, together with the most respectable members, accepted the offer with great pleasure.

However, the before-mentioned Schütz would not consent to anything, as he would gladly have seen a different course taken in regard to his son-in-law, who was then at Schohari. Albeit he did not permit himself to say or do anything until an answer was received from your Right

Worshipful Consistory, stating that, without any previous consent or authority of the congregations concerned, one would hardly consent to come over; furthermore that nearly all here had lost all courage.

These facts Schütz made use of, and not only induced one of the Kerkenmeister, Andreas Van Buskerke (who was one of the signers of the call *procuratum* to Amsterdam) together with the latter's brother and son, who live in the country, to sign the contradictory missive, but also induced Johann Jacob Bos and Michael Peper to do the same.

Now if we except Johann Michael Schütz as the author and his son J. H. Schütz, all the remaining signers to the missive are either persons who have already severed themselves from our holy religion, as Godfried Heyns and Johann David Köning, or such as only join in our communion as strangers, like Fridiricus Boolt and Uldrig Zimmerdüngr; or such as are scattered about the country far and near, like Joh. Jacob Huttrot, Joh. C. Müller, and A. Beem, who has since returned to Newburg. Others are not even known here by name. Further, of all the rest or at least not a single one of them (excepting the three Van Boskerkes and Joh. Michael Schütz, who formerly served as a deacon, and once upon a time, about the year 1713, took upon himself to collect money in Amsterdam, whereof he delivered fifteen Pounds to the church after a lapse of three years), ever gave a single penny toward the church during their whole lifetime.

Yea, it even came to pass, after a brother of the Van Boskerkes, who hailed from Hackensack, had extended a call thence to this Van Dieren and permitted him occasionally to preach in their dwelling houses, that he preached once in our church, but only with the consent, forcibly obtained, from both the p. t. deacons Lagrannie and

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



COURTESY OF WM. Z. FLITCRAFT, ESQ.

SWEDISH CHURCHES ON THE DELAWARE.
ST. GEORGE'S PENN'S NECK, N. J., ORGANIZED 1714.

Beekmann. Upon the next occasion, however, these officers took possession of the pulpit (*priester Stuhl*) and barred the way to the chancel.

They even threatened to commit murder and force our houses and church, if this were not opened unto them. Their aim however was merely to obtain possession of the strong box of the Church. Consequently the statement, as made in their missive, that Johann Van Dieren was called unanimously and by general consent, is fictitious.

The rest of the congregation as a *dernier ressort* have resolved, in case the Right Reverend Consistory at Amsterdam would not favor them, to extend a call to the brother of the sainted Falckner, although his own brother would not counsel them to do this before they took up with Van Dieren.

And now about the ungodly missive, they knew nothing at all of it, until they were informed by a good friend, who knew about the correspondence of the Consistory, that Schütz lied to them when stating that the missive had not been sent, and that he regretted that the letter had fallen into such loyal hands. Otherwise the missive would have been his, even if it had cost him fifty pounds.

The whole congregation accordingly consists of from ten to twelve households, which upon the male or female side are of the reformed faith. Of the remaining number who reside in the town, many for several years have failed to adhere to our church, as they either objected to the preacher or had some other absurd reason. Others again were angered at the bad condition of our church, and became of a different mind. And of all these, thus far but a single household hath returned.

Now as I arrived here, both friends and enemies — if I

may so call them — became disheartened; the former, as they were greatly weakened, by the defection of the Van Buskerkes, who were the wealthiest among the congregation; the latter, because they realized that their scheme had virtually turned out Archilochian. In the meantime it was resolved to say nothing about that missive, if the opposite party made no demand for it. In fact no one here demanded either to see or read the letter.

The Church Council thereupon convened a meeting, together with all the above-named members of our congregation, whereat I had no sooner presented my letters than Andreas Van Buskerken arose and extended his hand to me. In this he was followed by all present, Joh. Michael Schütze being the last one.

The answering of the letters from the Right Rev. Consistory was consigned to me, and it was afterwards resolved to send the answers in their present form.

If your Right Reverend and Most Noble Society will permit, I will now describe the several conditions of my Congregation. As before stated in numbers our Congregation is but few, and several among them live over two German miles from the town. The Church hath no income except that of the purse with the bell (*Klingel Beutel*). The monies sent from St. Thomas over fifteen years ago were, as I learn, put out at interest, which goes toward the pastor's salary, and if this is not sufficient, the deficiency is collected and supplied *ostiantim* [collected from door to door]. Further there are no *accidentia*, such as marriages or funeral sermons, as these hardly occur once in many years.

The church, which we fear will be demolished by the first heavy storm, is more like unto a cattle shed than a house of God: only two windows are in the building, one

behind the pulpit and the other directly opposite. As the church is not paved, but merely floored with loose boards—some long, others short—one cannot pass through it without stumbling.

The preparations for divine worship are so bad, that I doubt whether greater confusion exists in any heathen temple.

The people are not capable of singing a hymn properly, and upon several occasions they have stuck in the middle of a hymn, and I have had to go thus to the altar or ascend the pulpit, although I permit the precentor to sing whatever he likes, and what they have been accustomed to sing. And now if the seventy-three-year-old one dies, they will have no one in the congregation who is capable of acting as reader.

The £17.10s promised me in the contract, I have just received, as I am preparing to start for Albany. For the time that I have served here they give me nothing. The same sum was promised me on the part of the Albanians, but to facilitate their communion they have also gotten rid of their promise, although they said they would give it to me, as I offered to repay the 41 Holland florins and 57 English shillings advanced to me by Joh. Sybrand. This, however, they would not permit, as I had used the money to purchase a cloak and necessary household furniture. Accordingly I did not want to take this sum from them, nor press for any salary for the short time, though I think that I shall receive my bodily food and sustenance from them, and with this I suppose I shall have to content myself. God grant that his blessing may rest upon my efforts to build up this congregation, and may it be a joy unto me, even if not fully in time, yet in eternity.

I further pray that your Right Worshipful Consistory

will aid and assist me with good advice and material help, as they perceive that it is for God's glory and the maintenance of Evangelical truth in these lands.

I have found here a folio Bible, also a church liturgy, which I take with me to Albany, for I surmise that, as there is no public church there, neither shall I find any of these books there. I trust that I shall not commit any wrong if I take my books along, or rather the local church books, and distribute them, just as I have done with those given me by the Rt. Worshipful Consistory of Amsterdam, together with those bought at Hamburg with the collection money.

Otherwise there is a universal complaint about the scarcity of hymn-books, catechisms and Bibles. Nearly all the last-named that we have here are those sent by the Rt. Worshipful Consistory of Amsterdam and contain the name of the Rt. Rev. J. Wesling. They know little of catechisms; Bibles are found with the older families; but the new families have to borrow one from another.

About Joh. J. Van Dieren I cannot report much that is creditable. That he not only wrought as a tailor in England, but also here in New York, and that the spirit of fanaticism had already manifested itself in him in England, is attested by Mr. Schleydorn who knew him there. Here he was no less under this influence, and not only acted as being in the church, but at divers times cried out aloud in his workshop in the basement, and claimed to be holding a conversation with God. He made the woman, in whose house he lived, believe that he wanted to marry her daughter, but that God would not give his consent.

The name of Jesus the crucified served him for many purposes. In his complimentary greeting to me he made use of the name no less than ten times, as also the word "Christ."

Thereby every man, like unto David, will recognize how good and pleasant it is for brethren to dwell together in unity.

Thus do I find in a letter written by him March 7, 1721, to one in Schohari whom he thanks for his kind greeting, but complains that he was so cold during the past winter. In this letter he makes use of the name of Jesus seven times, twice of Jesus Christ, and once where he calls him our heavenly prince.

As to the cold he experienced, this he says was a suffering for the sake of Jesus' name. He, however, consoles himself with the example set by Jesus, the warm love of Jesus and the great glory of heaven. The beginning is thus: "*As it is only expressed in Holy Writ: 'Jesus to greet you, the Holy Spirit as a kiss.'*" He closes with these words:

"I greet you with the kiss of the love of Jesus, and greet me therewith, that we may all be brethren and sisters in Christ Jesus, who do not live according to the flesh, but according to the Holy Spirit. This greeting from me, with the kiss of Jesus Christ. The love of God be with them all. Amen."

That at this time he was still tailoring is shown by a footnote, wherein he writes: "This winter I have still earned pretty well."

The sainted Falckner characterizes him thus (*in Litteris ad eundem exaratis*): "In him we find great craftiness in place of Christian prudence; great obstinacy in place of humble joyfulness. To prove this I will not give myself any trouble."

So much I learn from the correspondence of that sainted man, that this *praedicam* applied to him is true: that he is an arch-ignoramus, who neither knows how to write Ger-

man — nor to spell correctly, even though he defends himself with the statement that the apostles of the Lord were fishermen and uneducated persons. As he was asked if he understood Latin, he took the proffered book and said :

“ God be thanked, this I understand, the beautiful Latin.”

When he attempted a syncretical signature, taking that of Dominie Falckner as an example, he wrote thus :

“ Johann Bernhard van Dieren *paster Eccleie Jesu Christi et Lutheræ.*”

The above letter is from his correspondence with the congregation in Schohari which had waited so long for a pastor from England, who, although ordained in London by the Rev. Consistorial Privy Counsellor Mentzer, immediately afterwards, *ab crimine dicto soldo*, had to run away, and later committed suicide by hanging in Holstein.

Thereby he appears to have paved his way to the ministry. Thus I find two letters from Schohari in the year 1721, dated May 21 and 26 — Herein they report to Dom. Falckner that they are informed that a High German pastor for them has arrived in New York. Further that he has already delivered a sermon there, which pleased them well. From the above it is surmised that he [Van Dieren] was the *conscriptient*, and notwithstanding that three signatures appear to each letter, they do not appear to conform or to be by the same hands. They further state that when he was asked who had sent him to them, the reply was that it was Dom. Boehme in England. They also had heard that he was a tailor, but they did not mind this, provided Dominie Falckner would examine and ordain him. The most remarkable thing about this matter is that Dominie Falckner should have taken any personal interest in furthering this matter.

I also find two Latin letters dated July 3, 1721—one from

Jonas Lidman Praepositus Wicacoa, in Philadelphia; the other from Andr. Hesselius pastor at Christiana, also in Pennsylvania, by which it is shown that the said Falckner interested himself for Van Dieren, so that he might be ordained by the three Swedish pastors.

The latter sent a prolix and solid letter in *contrarium*, from which I enclose an extract which treats particularly of Van Dieren's application.⁴⁶

Upon the failure of this scheme, he went to a Palatine preacher in Pennsylvania⁴⁷ (if this be true) from whom it is claimed that he obtained an *attestatum Ordinationis*; but no one has thus far been able to get a sight of it.⁴⁸

Further, after his return he continued to importune Dominie Falckner to ordain him. In the meantime he settled in Schohari, while boasting of his ordination. In presence of Dominie Falckner, when asked why he had concealed this from him, he replied:

"The Devil had blinded him, and he had shed bloody tears, regretting that he had lied to him."

As soon as he had established himself there, he began to break the bread in the Holy Communion, and in his sermon even ordered such as objected to this to leave the church.

Accordingly, some fifty-two members of the congregation wrote to Dominie Falckner, and as the latter called him to account, he answered with a deal of absurd talk, in which he said:

"I adhere to the words of Christ, and all those who do otherwise than Christ commanded shall stand in judgment either here or hereafter."

⁴⁶ *Vide*, pp. 111-112, *supra*.

⁴⁷ For a full and authentic account of Rev. Gerhard Henkell and Van Dieren's actions in Pennsylvania, see Rev. T. E. Schmauk's "History of the Lutheran Church in Pennsylvania, 1638-1880."

⁴⁸ *Vide*, p. 134.

Dominie Hesselius was not alone in giving this person a bad *pronosticon*. Another one of his friends, after defending him for his bread-breaking and speaking of him with great praise, let this sentence slip into a letter dated Feby. 20, 1723 $\frac{2}{3}$:

“If his heart is as his mouth speaketh, so it stands well with him. If it is falsehood then I hope that it will not last long, and he must come to shame and ruin.”

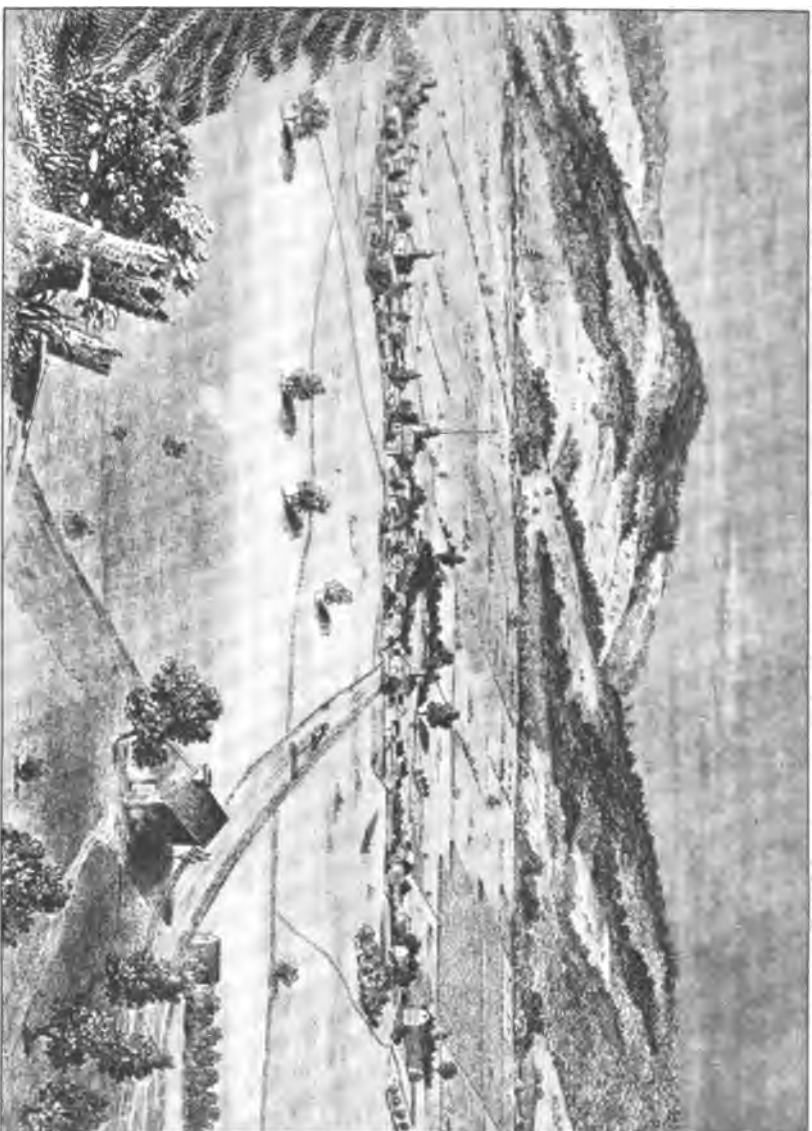
Alas! the congregation at Schohari is now totally scattered and he had to leave there some years ago; the church as well as the parsonage there has become a spoil for the Reformed of that locality.

The few who still remain keep to the Reformed. In the year 1723 the Lutherans on the Hudson River had in mind to call this J. B. Van Dieren. The plan was, however, abandoned after a consultation with Dominie Falckner. Now as he found that he could meet with no success here in New York, he went to the Reformed at Tappan and offered to preach the Gospel of Christ unto them, as Christ had commanded. Whereupon they took him to Dominie Anthonides on Long Island, to discover whether he was of the Evangelical Lutheran or Reformed faith. As thus far I have not received any account of this act from the mouth of Dominie Anthonides, I will not repeat the current rumors, though I learn them from trustworthy men.⁴⁹

In the meantime, as he was not able in a single instance *ad interim* to intrude himself here, he moved to Hackensack, as he travels around wherever there may happen to

⁴⁹It is strange that in all of this controversy about an ordination for Van Dieren no mention is made upon the Reformed side officers of Peter Tesschenmaeker, a young licensed bachelor of divinity—ordained in New York, 1679—Thirty years later Anthonides and Du Bois refused to be a party to a similar ordination. *Vide* “A Manual of the Reformed Church in America,” by Rev. E. T. Corwin, D.D., New York, 1902, p. 52.

1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



THE VALLEY OF SCHOHARIE.

be a church without a pastor, whether Evangelical, Lutheran or Reformed.

I may mention that his father-in-law looked at me trustingly and asked, as I delivered my first sermon, that I would permit him to fill my pulpit and preach in the afternoons and when I happened to be in Albany.

It is reported that since my arrival he still preaches in one of the Van Buskerkes' houses. Although the Van Buskerkes themselves come to hear my preaching, they excuse themselves by saying that he was invited there prior to my coming. But neither he [Van Buskerke] nor his household came to me to join in our communion, when the whole congregation partook of the Communion eight days ago.

Accordingly I beseech your Right Worshipful and Most Honorable Reverences, with all proper respect, that you will kindly consider and take to heart the pitiful condition of my congregation; and even if I am to suffer poverty, for which I shall have the sympathy of all friends both exalted and lowly, I trust they will come to my aid, so that the Ev. Lutheran Church here shall not succumb, which without assistance is unavoidable, unless God should perform a miracle.

Further, I beg of you for advice as to how I shall conduct myself toward Van Dieren, particularly if he attempts as a wolf to break in among my sheep.

Lastly, I think to repeat my own and the church council's objection against Johann Sybrand's demands and pretensions. I trust that your Right Worshipful Consistory will give its decision accordingly. This man shows a thoroughly wicked heart. He professes to be a consistent Lutheran. Now it has come to light that he has no religion, as during his whole lifetime he has never once partaken of

our communion, and now he even proclaims publicly that God's Word is preached by others just as well.

Notwithstanding his enormous bill for provisions in Amsterdam and England, as true as God lives I have had to suffer and have almost died, as this Captain Serley will himself testify. During the voyage there was no surplus of anything except brandy and whiskey, wherewith during the whole voyage he treated the ship's crew, as he now sets forth upon my account.

The bills, of which I send you the originals, will plainly show you his character, and even these were only gotten from him after much trouble. At first he refused to let any one see either of the invoices or present his bill until a resolution was passed that he should again be sent out, and what he was to receive for his trouble.

Thereupon he demanded £4 monthly as pay, and seven Holland florins weekly as spending money. Eventually he presented this bill after he had changed the values to the Holland standard, although in our findings he accounted for the collection funds in German money.

The counter charges were made up from my journal according to the time and of what we approved, and I truly believe that even here he was too greatly favored. Although I depend entirely upon your Right Worshipful Consistory that all wrong will be redressed, we shall account ourselves very beholden to your reverences if you will trouble yourselves with this matter.

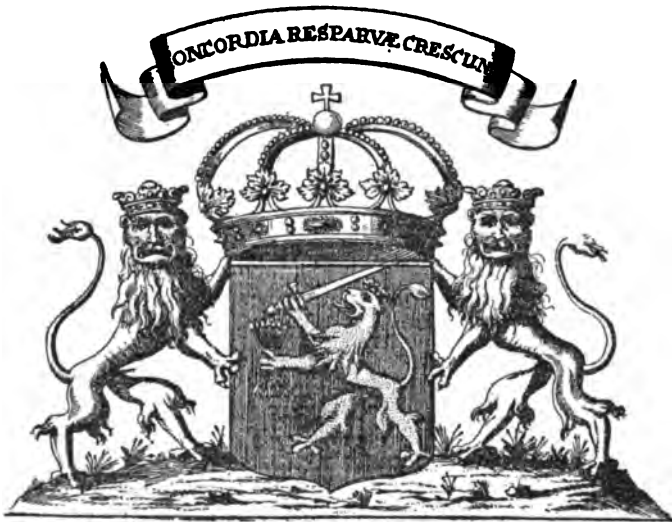
Lastly, I must remind your Right Worshipful and Most Reverend sirs, as our people appear so tardy about commencing the building, whether it would not be policy for the Right Worshipful Consistory to inform us if we have any funds on deposit in Holland, or if we should look elsewhere for aid. We will then send a plan of the pro-

posed building, and will promise to bring it to completion according thereto.

I trust that your Right Worshipful and Most Reverend sirs will hereby see the honesty of my intentions, which are not intended for my own, but for the glory of the church, and that I be not mistaken in my appeal whereby the richest blessings of God. * * * * *

[Here the missive comes to an abrupt close, as the last page is missing.]

The following pastoral explains itself. It was sent to the Hackensack congregation, upon Berkenmeyer's complaint that they had accepted Van Dieren as a pastor. This letter is of great importance, as it affords a positive proof of Dominie Rudman's appointment as Vice Bishop for Pennsylvania, under the signature of all the resident Swedish clergy on the Delaware.



ESCUTCHEON OF HOLLAND.



CHAPTER XII.

THE SWEDISH PASTORAL TO HACKENSACK, N. J.



*Honoured Vestry-Men of the
Congregation at Hakinsack,
dearly beloved Friends.*⁶⁰

We the *Swedes* Ministers in
this Colony,⁶¹ have got your
Letter, in the which you
are pleased, dearly beloved
Friends, to propose to us
your Complaints against *John
Bernhard Van Dieren*, whom
ye have taken to be your
Teacher, asking for our Coup-
sel in this Matter.

For the *1st* ye are pleased
to inform us, That he omits
all the Christian Ceremonies of our Evangelical Church,

⁶⁰ Pages 70 to 91 of the Berkenmeyer pamphlet reprint Verbatim et
literatim. This copy was obtained through the courtesy of William C.
Lane, Esq., Librarian of Harvard College Library.

⁶¹ Wicaco (Gloria Dei, Philadelphia), Christiana (Trinity, Wilmington,
Delaware), Pennsneck (St. George's, Salem County, N. J.), Racoon
(Swedesboro).

introducing new ones, as breaking the Bread at the Administration of the Holy Sacrament, confessing that never himself has taken it otherways, neither will alter his Mind, about this Matter, for the Time to Come. And by such his doings, several Persons are departed from this World without taking the Sacrament, for this oneley Reason.

For the 2d. That *John Bernhard Van Dieren* has made very absurd Church Constitutions, in the wick he proposes what he will have his Hearers do, forgetting his own Duty towards the Congregation; and being Blasphemious in those oppose against his Absurdities. Nevertheless himself transgresses his own Laws.

For the 3d. He has saught for to make some Differences in Mr. *Berckenmeyers* Congregation at *Albany*, and he for all is a Minister of Christ lawfully called, ordained and sent. And for such his doings he is of the Vestry excluded from serving your Church any longer, except he will come before us *Swedes* Ministers and answer to these Complaints. But he replys, That we are his Enemies, and so not willing to come, using other Means to get into the Church by Help of a Widow, and Constituting a new Vestry, which upon these Occasions may sute him.

For the 4th. We understand, that he gos about to other Congregations, not uniting but destroying them.

For the 5th. Ye have sent us an Extract of the *Lutheran Consistorium* at *Amsterdam*, and their Judgment about this

The Swedish Lutheran Church in Lower Penn's Neck, Salem Co., N. J., was built on ground given by Jean Jaquett, January 8, 1715. The building of the church was immediately commenced, but not completed until March 31, 1717. It was of logs twenty-four feet square and weather-boarded. This was replaced in 1808 by the present substantial brick church, as the original one had fallen into decay. The church was transferred into the Protestant Episcopal fold by Rev. John Wade in 1789 when the first Vestry was chosen.

John Bernard Van Dieren, how unfit a Person he is for serving the Church of God.

These, as we perceive, are the Contents of your Letter. And verily we cannot but pity your Condition.

For the *1st*. Ye did do very Ill, *dearly beloved Friends*, in taking up with such a pretended Minister; because if ordained, it is not done lawfully. He was with us about his Ordination, but we denied it him, for two Reasons. *First*, that we had not such Authority, that we could ordain Ministers. Mr. *Rudman* indeed did ordain Mr. *Falckner*, the late Minister of the *Lutheran* Congregation at *New-York*; but he was made a Suffragane, or a Vice-Bishop by the Arch-Bishop of *Sweedland*.

For the *second*. That we thought him not qualified for that Sacred Function. Seeing now that he could not get Ordination by us, he gos up to Mr. *Hinckler*,⁵³ living about *Manatanien*,⁵³ and by him, some how was ordained

gerhard henckell

is likely enough. But yet when Mr. *Lidman* once was with Mr. *Hinckler*, and among other things did ask him about *Van Dieren* his Ordination, he protested then, *That Van Dieren was never ordained by him*. However Mr. *Lidman* has no Witness, but will take his Oath before any Magistrate, that he heard Mr. *Hinckler* say such a Thing.

In the mean Time do ye think, *dearly beloved Friends*, that Mr. *Hinckler* (God knows what he hath to shew for his Ordination of Ministers) could ordain him alone, and we four *Swedes* Ministers, sent hither by Royal and Epis-

⁵³ Rev. Gerhard Henckell, vide Schmauk, "Lutheran Church in Pennsylvania, 1638-1800," pp. 144 *et seq.*

⁵³ Maxatawny.

copal Power, by the Consent of two Kingdoms, and farthermore recommended by the Venerable Society for Propagating the Gospel in foreign Parts, could not ? And if he will say, That this was done in Case of Necessity, we deny that too; because we have Vessels yearly and



BOOK PLATE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

monthly going for *Europe*, whether he could come, get necessary Learning, be lawfully called, examined, ordained and sent; and not get his Ordination by a single Minister, contrary to the Scripture, and likewise the Canons and

Ecclesiastical Constitutions of the Church. Mr. *Hesselius*, our late Præpositus did write a Letter⁶⁴ to Mr. *Falckner* aforementioned, in the which he proposes the Reasons, why this *Van Dieren* could not be ordained by us, and we believe, is yet in being, and therefore desire it may be translated into your Dutch Tongue, and read in your Congregations, that ye may see whatsoever his Proceedings have been. He says farther, that we are his Enemies. And we truly declare, that we hate not his Person, but his Deeds, being no more Enemies to him than the Apostle *St. Peter* was to *Simon*, when he gave him a good Counsel, perswading him to better Behaviours. Being a Taylor, we perswaded him to keep to his Trade, and leave the sacred Office to more fit Persons, or get himself through lawful Means. But he would take his own way. And ye now, *dearly beloved Friends*, see the Issue of it. We also disown him to be a Minister of Christ, and likewise to be our Brother in the sacred function in order to our Evangelical Church.

For the *2d.* As leaving out the Ceremonies and Holy Prayers used so long Time, and with so great Edification in the Church of God, and making new ones, we highly dislike. Belonging his breaking the Bread at the Holy Sacrament, it is in it self an indifferent thing, if the Church had so constituted it we might as well break the Bread, as use Wafers; but a single Minister and a single Congregation ought not to take upon themselves to alter the Ceremonies and make new ones.

For the *3d.* That he is so busie to go about to other People and make Differences in Mr. *Berkenmeyers* Congregation, is a great Sin. But he that is unjust in one thing, is also in others. We hope for all they will for the future beware of such Ministers.

⁶⁴ *Vide pp. 111, 112 supra.*



1703—MEMORIAL OF DOM. JUSTUS FALCKNER—1903.



PHOTO. FURNISHED BY REV. J. Y. BURK.

SWEDISH CHURCHES ON THE DELAWARE.
RACCOON CHURCH, SWEDESBORO, GLOUCESTER COUNTY, N. J.

ORGANIZED 1698.

For the 4th. Ye have done very well, *Dearly beloved Friends* in excluding him from the Service of your Church, and better ye will do, if ye hear him no more, since he is like to destroy your Congregation. Neither take up with such Men, till they can shew necessary Testimonies from some Consistory in *Europe*, of their Lawful Ordination and likewise a good Conversation.

For the 5th. We are of the same Mind with the Venerable Consistory at *Amsterdam*.

And so, *Dearly beloved Friends*, we hope ye will take our Answer in good Part, and send a copy of it, or the Original to Mr. *Berkenmeyers* Congregation at *New-York* and *Albany*, to be read there. Not that we have got any Authority more than other Ministers. But we have a Precedent in Ecclesiastical History. That if any Church did forsake the Truth, or commit Disorders in any kind, other Churches did sometime take upon them (as the Case did move) to warn, advise, reprove it, and so declare against its Proceedings, as prejudicial not onely to the Wellfare of that Church, but to the common Interest of Truth and Peace; but this was not in Way of Commanding Authority, but of fraternal sollicitude. So did the *Roman* Church interpose in reclaiming the Church of *Corinth* from its Disorders and Seditions. So did *St. Cyprian* and *St. Denys* of *Alexandria* meddle in the Affairs of the *Roman* Church, exhorting *Novation* and his Adherents to return to the Peace of their Church. If any Dissention or Fracti-
on did arise, other Churches, upon Notice thereof, should yeld their Aid to quensh and suppress it, countenancing the Peacable, checking and disavowing the Fractious. So did *St. Cyprian* help to discountenance the *Novation* Schism. Thus we all Christians should assist one another in the common Defence of Truth, Piety and Peace, when

they are assaulted in the Propagation of the Faith and Enlargement of the Church, which is to contend together for the Faith of the Gospel, to be good Soldiers of Christ, warring the good Warfare, striving for the Faith once delivered to the Saints. So we commit You and the whole Congregation to Gods fatherly Care, remaining,

Dearly beloved Friends

Your constant true Well-Wishers and Brethren
Philadelphia the 31st Day
of October, 1727.

PETRUS TRANBERG,
 Minister at *Racoon*,

JONAS LIDMAN,
 Pastour & Provost at *Wicacoe*. ANDREAS WINDRUFWA,
 Minister at *Pennsneck*.
 SAMUEL HESSELIUS,
 Minister of the Gospel at *Christiana*.



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